Maturino Cordier's

SCHOO[redacted]S

[redacted]

[redacted]

[redacted]

Maturinus Cordier's

SCHOLIA

[redacted]

Cicero, de claris Oratoribus.

This same speaking Latine, is a thing indeed to be highly commended, but not so much of it self, as because very many neglect it. For it is not such a gallant thing to understand Latine, as it is base to be ignorant of it.

LONDON,
Printed by *Thomas Ratcliffe*, for the Company of *Stationers*,
1663.

Maturini Corderii

COLLOQVIA SCHOLASTICA

ANGLA-LATINA,

[illegible] clausulas dissolute:

[illegible] tino

[illegible] neri,

[illegible] is in-

[illegible] Oxon. Privatæ

[illegible] inter Aurifabro-

[illegible] Crucis, & aream Viginei

[illegible] cis, apud Londinates.

Cicero, de claris Oratoribus.

Ipsum Latinè loqui, est illud quidem in magnâ laude ponendum, sed non tam suâ sponte, quàm quod est à plerisque neglectum. Non enim tam præclarum est scire Latinè, quam turpe nescire.

Londini, *Excudebat* T. R. *pro Societate Stationariorum*, 1663.



...ured good Friend,

M... HAMPSON,

...itizen of

...NDON.

...that your eldest Son (the Lea-
...se,) together with some other his
...in these Colloquies, (whilest
...re conversant in their Gram-
...r,) emboldeneth me to dedi-
...to you; partly to signifie how
...be thankful for your singu-
...to witnesse your exem-

...them over-night to per-
...ther things this was usually
...of the choisest phras-
...which
...y to read, and
...to be well acquainted
...expressions in the Latine tongue.
...ouse I have constantly kept with young
...and observing it exceedingly advantagious
...oord Authors with an easie delight; I
...what I now present you with, for the ge-
...particularly for the benefit of your chil-

And however ... worthy your Patronage, as insisting upon

upon things more fit for boyes than men, to look upon; yet conſidering, how far meaner works, (both of this and other ſubjects,) have been dedicated to, and accepted by moſt noble Perſonages, and many in moſt weighty and throng employments; I preſume it will not want your acceptance. And ſith, the very worth of the Book hath born it out without a Patron, (I may boldly ſay to ſcores, if not) to hundreds of Impreſſions, both in this and forein Countreys, it cannot be any diſparagement to you to give it countenance.

Nor let any tell you, that your Sons (how good Proficients ſoever) are now paſt this poor Subſidiary; ſeeing it may be ſo even (the moſt learnedſt of all us) Schoolmaſters, both to learn and teach by. And I have been told in commendation of that yet famous Dr. Reynolds [once Preſident of C. C. C. and then the Univerſitie's Orator in Oxford) that when young Students came to him, and deſired him to inform them what Books they had beſt to peruſe, for the ſpeedier and ſurer attainment of clean Latine ſtyle or ſpeech; he ever bade them get Corderius's Colloquies, and be ſure in reading them, to make thoſe expreſſions their own, both for writing and ſpeaking; becauſe in them they ſhould finde Terence and Tullie's elegancies applyed to their common talk.

Which advice of his (without queſtion,) were it but continually taken, and conſtantly obſerved, (at the leaſt) in that (my Alma) Academy, it would eaſe the late complaint of one * of the preſent publick Readers; and ceaſe the frequent Sarcaſmes of Foreiners, who deride to ſee ſuch a general diſability in Engliſhmen (otherwiſe Scholars good enough) to ſpeak in Latine.

* See Dr. Moulins's Epiſtle to Mr. Owen of Ch. Ch.

And I conceive no better way, whereby this defect may be remedied, and the ſcandal (that enſues thereupon) removed, than for every Schoolmaſter, that profeſſeth to teach Latine, ſeriouſly to trace Corderius's ſteps, and to inure himſelf & Scholars by little and little, (as they daily gather ſtrength) upon all occaſions whatſoever to ſpeak that learned Language. And to further that moſt profitable exerciſe, I have purpoſely tranſlated theſe and other Colloquies, partly, therein fulfilling the Authors requeſt, that Maſters would interpret them now and then to their Scholars, and teach them how

to

to imitate them; and partly, to discover that rich treasury of Elegancies, which are sometimes involved in particles and single words, as well as gloriously exposed in larger phrases.

I might trouble you with some of those things which I have observed to this Authours commendations; viz. that, he underwent and performed this defatigating task of a Schoolmaster, in sundry places in France, (more especially at Paris and Geneva) for above fifty yeares together; that, he bred many excellent and great Scholars, amongst whom Master **John Calvin** is most famously known for his Works; that, that great and accurate Printer Robertus Stephanus, was his intimate and beloved Friend, and one that thought it no dishonour for his Presse to print **Cato construed by Corderius**, as he should have done also these Colloquies, had not his own death prevented; and that, (for which indeed all we of his Profession may admire him) he taught six hundred boyes with far more order and silence, than many other Schoolmasters could keep with thirty or forty only. I might add, that, (besides his care in ordering his Family, having alwayes a multitude of Tablers) he spent many private hours (stolne, as it seems from his time of sleep and recreation,) in providing such helps for his children, as might ease himself, and encourage them in (passing) the difficulties of Learning; and though he knew well enough many jeer'd, to see a man of his parts and years, thus to busie himself in such boyish matters; yet he so farre addicted himself to teach little ones, that for their sakes he condescended to any, even the meanest undertakings. So that indeed, I may well commend Corderius as an excellent Pattern for a good Schoolmaster to follow, and this Book of his, as a true Touchstone for judicious Parents, to try when their Children are taught and disciplined.

But I fear to offend with length, and therefore I will omit many things touching the use and benefit of these Colloquies, and my design in translating them, because indeed I intend, (as God continues health and opportunity,) to proceed in **A new Discovery of the old Art of Teaching**, and therein to shew the manner of improving this and other Books, used in Schools, to their proper ends.

May

May you please (worthy Sir) to receive this mean expression of mine unfeigned desires, to promote the profiting of those towardly young Gentlemen your Sons; and to reserve it as a Pledge of my endeavours, (at the least) to avoid the name of a **thankless Person**; *I shall rest, after I have subscribed my self,* Sir,

Humbly devoted to serve you and yours.

From my School in *Goldsmiths-Alley.*

Novemb. 4. 1652.

CHARLES HOOLE.

Maturinus.

M. Corderius's Colloquies, *Engliſh*, and *Latine*.

Col. 1. *Bernard Claudius.*

B. GOd ſave you, Claudius.

C. And God ſave you too, Bernard.

B. Let us play a little while.

C. What ſay you, you little fool?
You are ſcarce come into the School, and do you talk of play already?

B. I pray you, be not angry.

C. I am not angry.

B. Why then do you ſpeak ſo loud?

C. I blame thy folly.

B. May we not play then?

C. Yes, we may; but when time ſerveth.

B. Fie! Thou art overwiſe.

C. I wiſh I were but wiſe enough: but I pray thee let me alone, that I may get what I am to ſay by and by to the Maſter.

B. You ſay fair:

M. Corderii Colloquia, *Anglo-Latina*.

Col. 1. Bernardus Claudius.

S*Alve*, Claudi.

Tu quoque ſalvus ſis, Bernarde.

Ludámus pauliſper.

Quid ais, *ineptule*?

Vix ſcholam ingreſſus es, & jam de ludo lóqueris?

Ne iraſcáris, quæſo.

Non iraſcor.

Cur ergo ſic exclámas?

Aceúſo tuam ſtultitiam.

Non licet igitur *ludere*?

Imò licet, at *cum tempus eſt*.

Vah! *Tu nimium ſapis*.

Utinam *tantùm* ſáperem ſatis: ſed *mitte me*, quæſo, ut répetam quæ mox reddedda erunt præceptori.

Æquum dicis:

I will also get with you, if you please.

Volo ego quoque tecum repetere, *si tibi placet.*

C. What now? what is this? what meaneth this so sudden an alteration?

Eho? quid hoc est? *Quid sibi vult ista tam subita mutatio?*

Did not you talk or play but just now?

Nonne tu *modò* loquebáris de lusu?

B. I did speak of it indeed, but not in earnest.

Loquébar quidem, sed non seriò.

C. Why did you dissemble?

Cur simulábas?

B. That I might talk with you a little.

Ut *paucis tecum fabulárer.*

C. What to that good for?

Quid illud prodest?

B. What now do you ask? Did you never hear it of the master?

Etiam rogas? Nunquam audivisti ex præceptóre?

C. I do not now remember it; I say, what good doth it to talk together?

Nunc mihi non occurrit; quid, inquam, *prodest* confabulári?

B. To exercise our selves in the Latin tongue.

Ad nos in Latina lingua exercendos.

C. Truly you think aright, and I love you the more now.

Profectò *rectè putas*, & *ego te nunc magis amo.*

B. I thank you: come let us get our part; for the master will be here by and by.

Habeo tibi gratiam: agè repetámus prælectionem; nam, *brevi præceptor aderit.*

Col. 2. *Stephanio, and the Master.*

Col. 2. Stephanio & Præceptor.

S. God save you, Master.

Salve, præceptor.

P. God save you, my Stephanio.

Salvus sis, mi *Stephanio.*

Whence come you so very early?

Unde venis tam mulio manè? pearl of him.

From our Chamber.

E cubiculo nostro.

When

P. When got you up?
S. A little before six, Master.

P. What do you say?
S. It is just as I say?
P. You are up too early.
Who waked you?
My brother
P. Did you say your prayers?

S. As soon as my brother had comb'd me, I said them.
P. How?
S. Kneeling upon my knees, and holding up my hands together, I said the Lords Prayer, with a Thanksgiving.

P. In what tongue?
S. In the English.
P. O well done! who sent you to me?
S. No body.
P. What then?
S. I came of my own accord.
P. My little sweet-heart, what a fine thing it is to have a good wit!
Is it not break fast time?
S. I am not hungry yet.
P. What would you do then?
S. I will repeat the Nouns we use to say every day, if you please to hear me.

P. What should it do but please me? Do you remember them then?
S. I do remember them.

Quando surrexisti?
Pauló ante sextam, præceptor.
Quid ais?
Sic est, ut dico.
Tu nimis es matutinus;
Quis te expergefecit?
Frater meus.
An precátus es Deum?

Cùm primùm frater me pexuit, precátus sum.
Quómodo?
Flexis genibus, & conjunctis manibus, dixi Precatiónem Dominicam, cum gratiárum actióne.

Qua linguâ?
Anglicâ.
O factum bene! quis te misit ad me?
Nemo.
Quid ergo?
Ultrò veni.
Mi animule, quàm pulcrum est sapere!

Nonne est *jentandi tempus?*
Nondum esurio.
Quid vis igitur?
Volo reddere *Nomina quotidiana,* si tibi placet audire me.

Quid ni placeret? Tenes igitur memoriá?

Téneo.

Thanks be to God. | *Gratia Deo.*

P. Come on; say. | Age; pronuncia.

S. But you use to go before me in English, and I answer in Latine. | Sed mihi soles præire Anglicè & ego Latine respondeo.

P. You do well to put me in mind; I had almost forgot that: answer then. | *Bene mones;* Pœnè istud oblitus eram: responde igitur.

S. I expect you should propound. | Exspecto, ut propónas:

P. The head?

S. *Caput.*

P. The top of the head?

S. *Vertex.*

P. The forepart?

S. *Sinciput.*

P. The hinder part?

S. *Occiput.*

Now answer in English. | Nunc responde Anglice.

Caput.

P. The head.

S. *Vertex.*

S. The top of the head.

P. *Sinciput.*

S. The forepart.

P. *Occiput.*

S. The hinder-part.

P. What if you say all by your self now? | Quid si nunc *solus dicas omnia?*

S. I can easily say. | Fácile dicam:

P. And I will be willing to hear you. | Ego verò te libenter audiam.

S. *Caput*, the head

Vertex, the top of the head.

Sinciput, the forepart,

Occiput, the hinder part.

Have I not said well, Master? | Nonne bene dixi, Præceptor?

Very

P. Very well as can be.
S. The Lord God be praised.
P. O finely spoken!
Go now and ask the maide for your breakfast.
S. I had rather have it of you, Master, if it may be no trouble to you.
P. O how I love you for that saying! come to me; I will give you some that is good, because you have done your business well.
What is this?
S. White bread.
P. What are these?
S. Dry figs.
P. Count them.
S. One, two, three, four, five, six.
P. O pretty little boy!
S. Now get your breakfast, at your own leisure.

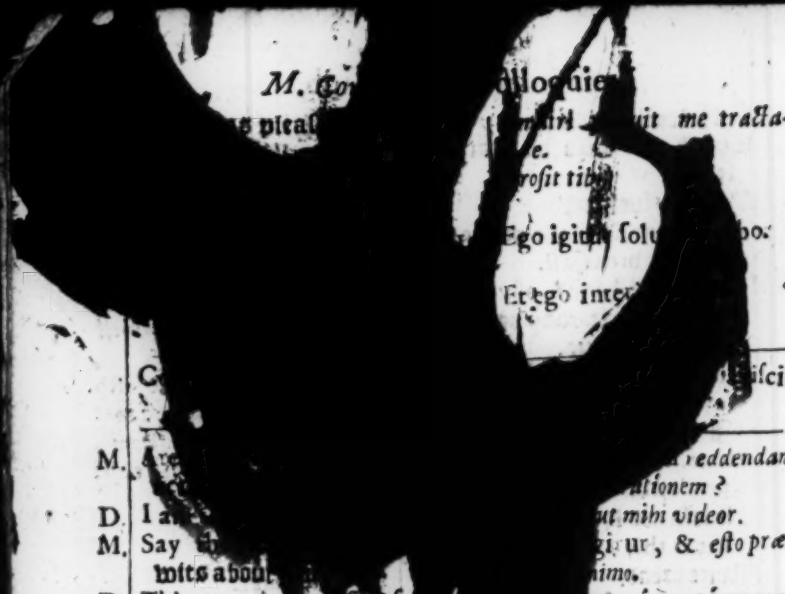
Quàm optimè.
Laudetur Dominus Deus.
O pulcrum verbum!
Ito nunc petitum ab ancilla jentáculum.
Malim abs te accipere, præceptor, *si tibi non est molestum.*
O quàm te amo de isto verbo! agè sequere me: *dabo tibi aliquid boni, quia tuum sedulè feciſti officium.*
Quid est hoc?
Panis candidus.
Quid hæc sunt?
Ficus áridæ.
Numera.
Unæ, duæ, tres, quátuor quinque, sex.
O lepidum capitulum!
Jenta nunc *at* óisè.

Col. 3. A. B.

A. Wil you eat your breakfast with me.
B. I have no breakfast.
A. What, have you not brought it?
B. I got my break-fast at home.
A. Do you alwaies do so?
B. No; but because I rose pretty early, my mo-

Col. 3. A B.

Vis *jentáre* mecum?
Non habeo jentáculum.
Quid! non attuliſti?
Ego domi jentáveram.
Itáne semper facis?
Minimè; sed quia *bene manè surréxeram*, *sic*



M. Co… …lloquie…

…s pleas… …nihil …vit me tracta-
…e.
…rosit tibi
Ego igitur solu… …bo.
Et ego inte…

C… …iſci-

M. Ar… …reddendam
…ationem?
D. I a… …ut mihi videor.
M. Say th… …gitur, & eſto præ-
…nimo.
D. This mornin… w… ſa… …matutino témpore,
a verſe out of C… …m pronunciávimus
we conſtrued it a… …n ex Catóne; de-
and Engliſh: at t… …éjus interpretatió-
two and two, of… …nem Latinè & Anglicè
parſed every part of …diximus; poſtrémò bi-
ſpeech with its things be- …ni pertractávimus ſingulas
longing to it, and the ſig- …partes Oratiónis, cum
nification. …attributis & ſignificati-
…óne.
M Have you done your duty well? Rectène feciſti officium tuum?
D. I ſuppoſe I ſatisfied my Maſter pretty well. Puto me ſatisfeciſſe præceptóri *magnâ ex parte.*
M. See you do not lie: for I will ask him. *Vide ne mentiaris*; nam ego illum percontábor.
D Do you will, Maſter; I do not fear in this point. *Ut voles*, præceptor; nihil hac in re metuo.
M. Come, let us go on. Agè, pergámus. Meridie
What have you to ſay at noon? quid habetis réddere?

We

D. We have the Verb *Possum* to [illegible] in Latine, and E[illegible]h.

Habemus declinare Verbum *Possum* [illegible] Anglicè.

M. [illegible] else?

Nihil præterea?

D. N[illegible]

Nihil.

M. I [illegible] taught you that [illegible]le.

Ego te istud alia [illegible]

Do you [illegible] member it?

Nonne [illegible] *memoriæ*

D, I dare [illegible] I, till I have t[illegible]

Non ausim affirmare, donec [illegible] *audiverò.*

M. Form it in [illegible] sons, and the T[illegible] very easy to you.

Declina in primas personas, cæteræ tibi erunt facillimæ.

D The Indicative Mood.

Indicativus Modus.

Possum, I can.

Poteram, I was able.

Potui, I have been [illegible]

Potueram, I had be[illegible]le.

Pótero I shall be [illegible]

The Imperative is [illegible]ng.

Imperativus deest:

The Optative.

[illegible]rativus

Utinam possim, God grant I can.

Utinam possem, Would to God I could.

Utinam potuerim, God grant I have been able.

Utinam potuissem, would to God I had been able.

The Subjunctive.

Subjunctivus.

Ut possim, that I may.

Ut possem that I might.

Quamvis potuerim, although I have been able.

Quamvis potuissem although I had been able.

Cùm potúero, when I shall be able.

M. Decline the whole Infinitive Mood.

D. The Infinitive Mood, Preſent and Præterimperfect tenſe, *Poſſe*, to may or can.

The Præterperfect, and Præterpluperfect tenſe, *Potuiſſe*, to have or had been able.

The reſt are wanting.

M Why doth this verb *Poſſum* want the Future tenſe of the Infinitive Mood?

And why alſo doth it want the participle in *rus?*

D. Becauſe it hath not the ſupine.

M. And what then?

D For thoſe words uſe to be formed of the ſupine.

M. Give an example in ſome perfect verb.

D As of the Supine *lectu* is made *lecturus*, and of *lecturus* is made *lecturum eſſe.*

M Well indeed. But why have you omitted the Participle of the Preſent tenſe of the verb *Poſſum*, ſeeing

D *Potens Potentis* is uſed?

Becauſe, as you have often taught us, *Potens* is not a Participle, though it come of *Poſſum.*

M What is it then?

D. A Noune Adjective.

Declina totum Infinitivum.

Infinitivi Modi præſens & præteritum imperfectum.

Præteritum-perfectum, & *Pluſquam-perfectum.*

Cætera deſunt.

Cur hoc verbum *Poſſum* caret futuro infinito?

Cur item participio in *rus?*

Quia non habet ſupinum.

Quid tum?

Illæ enim voces à ſupino formari ſolent.

Da exemplum in aliquo *verbo integro.*

Ut à ſupino *lectu* fit *lecturus*, & à *lecturus* fit *lecturum eſſe.*

Rectè ſanè. Sed cur prætermiſiſti participii præſens à verbo *Poſſum* cùm ſit in uſu, *Potens potentis?*

Quia (ut ſæpè nos docuiſti) *Potens* non eſt participium, licet à *Poſſum* veniat.

Quid ergò eſt?

Nomen Adjectivum.

It

It is well remembred of you: I pray God you may alwaies go on thus.

Probè meministi: útinam sic pergas semper.

D. I hope better and better every day by the grace of God.

Spero indies melióra per Dei gratiam.

And I also hope the same with you.

Ego quoque idem tecum spero.

Now it remains that you say the *Præterperfect* tense with them that come of it.

Nunc restat ut dicas præteritum cum sua prole.

D. *Pótui, potúeram, potúerim, potuíssem, potuero, potuísse.*

M. Say the terminations.

D *I, ram, rim, sem, ro, se.*

M. Say the significations.

D *Possum*, I am able.

Posse, to be able.

M. So much for this.

Hæc háctenus.

See, see; we are called to dinner.

Ecce, ecce, vocámur ad prandium.

Col. 5. C. D.	*Col. 5.* C. D.
C When will you get your dinner.	Quando vis *prandére?*
D I have dined already.	Ego jam prandi.
C At what a clock?	Quota hora?
D. At half an hour past eight.	*Sesqui-octáva.*
C. Doe you dine so early then?	Tam manè igitur prandetis?
D. So we use commonly to do in summer: but when dine ye?	*Sic ferè solémus* in estáte vos autem?
C We do not dine till half an hour after ten, and	Non prandemus ante *sesqui decimam*: interso-

ſometime after an Eleven.

dum *ab unáëcimá.*

D. O ſtrange! why no ſooner?

Papæ! Cur non citiùs?

C. We muſt tarry for my Father, till he come back from the Court.

Expectandus eſt Pater, dum è curia redierit.

D. Then you cannot be in the Hall at the ſinging of Pſalms.

Tu igitur non poſſis adeſſe aulæ in cantióne Pſalmórum.

C. I am very ſeldom there.

Rarò admodum interſum.

D. How are you excuſed? (or, how come you off?)

Quómodo excuſáris?

C. I am exempted from ſo doing.

Exemptus ſum *illo múnere.*

D. Who exempted you?

Quis te exémit?

C. The Maſter, at my Father's motion.

Didáſcalus, *Patris mei mónitu.*

D. Have all Aldermens ſons then ſuch a priviledge?

Ergóne omnes *ſenatórum filii* habent hujúſmodi privilégium?

C. They have, ſo their Fathers deſire it.

Habeant, *modo Patres jubeant.*

D. Could not your Mother give you your dinner before your Father came back from the Common Council?

Nonne Mater poſſet dare tibi prandium, ante reditum *Patris è Senatu?*

C. She could indeed, but my Father would have me tarry for him.

Poſſet quidem, ſed Pater vult à me expectari.

D. Why ſo?

Quamobrem?

C. Becauſe it is his mind to have it ſo.

Quia ſic illi placet.

D. Now I muſt hold my tongue: for you have ſtopt my mouth: (or, you have made that I have not a word to ſey.)

Nunc mihi tacendum eſt: *Os enim mihi occluſiſti.*

C. Who made you ſo buſie to aſk?

Cur tu es tam curióſus percontator.

D. I am but a Child, and children alwaies desire to know novelties.

Puer sum, & pueri semper cupiunt aliquid scire novi.

C. I confess it, but there is a mean in all things, as the Master doth often teach us.

Fateor, sed *est modus in rebus*, ut præceptor nos sæpe docet.

D. Therefore let us depart, that you may get you gone to your dinner.

Ergò discedamus, *ut te pransum conferas.*

C. I pray you, pardon me, if I have offended you in any thing.

Ignosce, quæso, si quid in re offenderim.

D. I desire the same courtesy of you; I, I say, rather, who may have offended you with my talkativeness, but thinking no harm in the mean time.

Ego abs te idem peto; ego, inquam, potiùs qui te offendere potui loquacitate meâ, sed interim nihil mali cogitans.

Col. 6. F. G.

Col. 6. F. G.

F. Where got you your meat to day?

Ubi hodie cibum cepisti?

G At my host's.

Apud hospitem meum.

F. What did you dine for?

Quanti prandisti?

G Six farthings (or pence.)

Sex *quadrantibus.*

F. What did your supper stand how much cost it?

Quid cœna, quanti constitit?

G Just so much. But what are you maintained for a day?

Tantidem. Tu verò quanti aleris quotidie?

F. More then you.

Pluris quàm tu.

G. For how much then?

Quanti igitur?

F. For four pence: (sols, or stivers.)

Quatuor *assibus.*

Col. 7.

Col 7. Cholerus, Cologuerius.

ence come you?
abroad.
went you forth?
ome.
y
ty
hy
not
ch
ge
ſe
ou
ion
ght
ndeed,
one; but lo
do? we are bu
Ch. What if the
of your doing
C. Perhaps I ſhoul
niſhed.
Do you ſay, perhaps
Ch. Without doubt you ſh
be whip't.
Are you not aſhamed
come into the ſchool
without your Books?
C. It doth not only ſhame,
but trꝛ me alſo; never-
theleſs I pray thee do
not tell of me.
Ch I have no ſuch thought,
but I cannot diſſemble,

Col 7. Cholerus, Cologuerius.

Ch.

Unde redis?
Foris.
Cur prodieras?
Ut irem domum.
Quid eó?
Petitum libros meos.
Eho! cur non attúleras?

Oblitus eram.
Siccine ſoles jentáculum, aut merendam *obliviſci?*

riſſimè.
fecto magna fuit negligen-

maxima: *ſed quid agas?*
ri ſumus.

ſi præceptor tuum fa-
ſciret?
le pœnas darem:

fortaſſe?
lubi vapulares.

pudet ſine libris in
am venire?

Non ſolùm pudet, ſed piget etiam; verúntamen *ne me accuſes, obſecro.*

Nihil minùs cógito: ſed *non poſſum diſſimuláre,*

but

but I muſt finde fault with you.

quin ego te reprehen[dam]

Ch. You do that (I verily believe) as a friend and therefore I take it in good part

Iſtud (credo æquita[te]) amicè facis, itaque [gra]tè conſulo.

C. That is enough for me.

Id ſatis eſt mihi.

Let us go in a doors into the ſchool.

Eámus intrò in auditori[um].

Ch. It is time: now the Captaine demand an account of our writing.

[iam] dedere [ra]tionem [ſcr]iptúræ [no]ſtræ.

Col. 8. The *Scholar*, the *Maſter*.

Pu. Maſter, may I ſpeak a word with you?

Pæ. Speak boldly.

Pu. I and my ſchool-fellowes

[con]diſcipuli mei [to]to triduo *libris* [ut]imus:

May we [re]ceive our [mi]nds with a little play

[Ne]erne *pauliſper animum* [lu]do relaxare?

Pæ. Say ſome [ſen]tence

[Dic]itur aliquam Sententiam.

Pu

Interpone [tu]is [gra]ve gaudia curis,
Ut poſſis [ani]mum [poſ]tea ſuffere laborem.

Pæ. Say the Engliſh [ver]ſes if you remember them.

Dic etiam verſus Anglicos, ſi memória tenes.

Pu. *Mirth with thy labour ſometimes put in ure,*
That better thou thy labour may'ſt indure.

Pæ How well you have ſaid all!

Quam rectè dixiſti omnia!

Pu Thanks be to God.

Eſt Deo grátia.

Pæ. Hereafter you muſt put ſomething elſe to it.

Addendum poſthac erit aliquid.

What

Pu. What, Maſter?

Pæ. Who hath given me wit and a good underſtanding.

Pu. But who ſhall teach me thoſe words?

Pæ. I will write them for you in your little [illegible] that you [illegible] without [illegible]

But I pr[illegible] tau[illegible] whi[illegible]

Pu. Camp[illegible] yeſt[illegible] I go[illegible]

Pæ. Truly I [illegible] niel, for[illegible] yours.

Pu. I thank you[illegible]

Do you give [illegible] may play then?

Pæ. Yes. Go thy way, [illegible] ſchool-fellows.

Pu. I will.

Pæ. What wil you ſay to them?

Pu. That which you once taught me.

Pæ. But I will firſt hear it of you.

Pu. Be merry, Boys; behold, I bring you good news: I have got you leave to play.

Pæ. Well done: you have remembred it well. Now go thy way.

Quidnam, Præceptor?

Qui dedit mihi ingénium, & mentem bonam.

Sed quis me illa docebit verba?

Ea [illegible]ribam tibi in *com-* [illegible]*ſuo*, ut *eas*

[illegible]uæſo, Quis [illegible]iſtam ora- [illegible]m pronun-

[illegible]*derat* ego

[illegible], mi [illegible]igen-

[illegible]ce-

[illegible]da-

[illegible]di-

[illegible]

[illegible] dices illis?

[illegible]quod me docuiſti ali- [illegible]ndo.

Sed volo prius ex te audire.

Gaudéte, púeri; en, áffero vobis jucundum nuncium: ego vobis impetrávi ludendi poteſtátem.

Eugè. *Probè meminiſti:* Ito nunc jam.

Col 9.

Col. 9. *Conradus.* Daniel.

C. Let us repeat our every day Nouns, that we may ſay them more ſurely to the Maſter.

D. You do well to put me in minde; go before me in yeſterdaies Nouns.

C. Say in Latine, An eye.

D. *Oculus.*

C. The right eye.

D. *Oculus dexter.*

C. The left eye.

Oculus ſiniſter.

D. Both the eyes.

Ambo oculi.

C. You remember well.

D. Now hear whether I can ſay them by [illegible]

C. [illegible]

D.

C. [illegible] pout the [illegible]

D. What is it good for?

C. To help the memory.

D. What doth this mean?

C. Have you not heard many times?

D. I am forgetful: what ſhould I do?

C. Be more diligent to remember, what you have learn't.

D. You do me a kindneſs, in giving me ſuch friendly advice.

Col. 9. Conradus, *Daniel.*

Repetámus *Nomina quotidiana*, ut *certiùs* reddámus ea præceptori.

Bene mones; præito mihi *heſterna.*

Dic Latine. Ah eye.

[illegible]

[illegible] *oculi an recte ſolus* [illegible]

[illegible] audio.

Debes *enumeráre in digitis*, ut docet præceptor.

Quid prodeſt iſtud?
Ad memóriam juvandam.
Quid hoc ſibi vult?
Non audiviſti *mulióties?*

Ego ſum oblivióſus: quid ágerem?
Eſto diligentior ad ea retinenda, quæ percéperis.
Quod me fidéliter mones, *pergrátum facis.*

Come

C. Come on, return to the point. | Agè, *ad rem redi.*

D. An eye. *Oculus.*

The right eye. *Oculus dexter.*

The left eye. *Oculus siniſter.*

Both the eyes. *Ambo Oculi.*

C. How well have you ſaid all! | Quam rectè omnia dixiſti!

D. Let us repeat to-days Nouns too. | Repetámus etiam *hodierna.*

C. Content: But do you go before me again, as I have done you. | Placet; at tu *viciſſim præito mihi.*

D. A hand.

C. *Manus.*

D. The right hand.

C. *Manus dextra.*

D. The left hand.

C. *Manus ſiniſtra.*

D. Both the hands.

C. *Ambæ manus.*

D. It remains for you to ſay by your ſelf. | Reſtat, ut ſolus dicas.

C. A hand, *Manus.*

The right hand, *Manus dextra.*

The left hand, *Manus ſiniſtra.*

Both the hands, *Ambæ Manus.*

D. O that we could ſay thus well, before the Maſter! | *O ſi tam bene dicerémus, coram Præceptore!*

C. What hinder's? | Quid obſtat?

D. Becauſe we are afraid. | Quia timemus.

C. And yet he corrects our faults gently enough. | Et tamen errata *noſtra ſatis humániter corrigit.*

D. I know not what this ſhould mean.
I am alwayes fearful at the firſt.
C. That is in a manner naturall to every one, as we have heard of our maſter.
D. Now we ſhould have ſaid again, in Latin and Engliſh: but I ſee the maſter coming.
C. Let us go in.

Neſcio quid hoc ſibi velit.
Ego ſemper *ſum timidus in principio.*
Iſtud eſt quodámmodo naturale omnibus, ut audivimus ex præceptóre.
Nunc repetendum eſſet Latinè & Anglicè: ſed *præceptorem venientem video.*
Ingrediámur.

Col. 10. A. B.

A. Say in Latin.
Let us ſay our Leſſon together.
B. *Repetámus unà prælectionem.*
A. How many parts hath this ſpeech?
B. Three.
A. Shew, the difference betwixt every one of them expreſſly.
B. *Repetamus* is a verb:
Unà is an Adverb:
Prælectionem is a Noun.
A Shew it a little more plainly.
B Do you then go before me as the Maſter uſeth.
A. *Repetámus.*
B. *Repeto, répetis, repétere*, of the third Conjugation, like *Lego, legis, legere.*
The Preterperfect tenſe.
Repetivi.

Col. 10. A. B.

Dic Latinè.
Hæc orátio quot habet partes?
Tres.
Diſcerne ſingulas nominátim.
Repetámus eſt verbum:
Unà adverbium:
Prælectionem nomen.
Declara paulò planiùs.
Tu igitur præito mihi, ut ſolet præceptor.
Conjugatiónis tertiæ; ut
Præténitum.

S. B

The Supine.
Repetitum.
The participles.
Repetens, & Repetitúrus.

Supínum.

Participia.

A. *Unà.*
B. It is not declined, because it is an Adverb in this place;
A. in English, *together.*
B. *Prælectionem.*
Prælectio, ónis, f. g.
The leſſon, or lecture.

35 Non declinátur, quìa eſt Adverbium, hoc in loco; Anglicè *together.*

40

Col. 11. *A. B.*

Col. 11. A. B.

A. Let us go to ſay our leſſon together.
B. Why ſhould I ſay it?
Is it not enough that I have ſaid it by my ſelf?
A. If you have only ſaid once or twice, that is but a ſmall matter towards getting it without book.
B. Nay, but I have ſaid it over about ten times.
A. Truly, that is enough.
B What would you have more, then?
A. If you would be ſure to ſay before the maſter, it is requiſite you ſhould repeat it over with ſome body.
B. I did not know that: but I aſſent to you with all my heart.
A. Let us do then that which I adviſed you to.

Eámus unà repetitum.
Quid ego repeterem?
Nonne ſatis eſt quòd ſolus repetíverim?
Si tantùm ſemel aut bis repetíeris, *id parum eſt ad ediſcendum.*

Imò circitèr deciès repetívi
Id quidem ſúffecit.
Quid igitur vis ampliùs?

Si vis *certiſſimè réddere* coram præceptóre, opus eſt cum áliquo repetíſſe.

Iſtud ego neſciebam: ſed tibi libenter aſſéntior.

Faciámus ergò, quod ego te monébam.

Truly

B. Truly, I do not say nay; begin.

Equidem *non recuso*, incipe.

Col. 12. *Gentilis. Isaac.*

Col. 12. Gentilis, Isaacus.

G. Can you say your lesson by heart?

Tenésne memória prælectiónem?

I. Almost.

Propemodum.

G. Are you willing we should say it over together?

Visne repetámus unà?

I. Yes.

Maximè.

G. Begin then.

Incipe igitur.

I. I will do it with all my heart: but do you be sure to hear, that you may tell me if I misse in any thing.

Faciam libenter: sed tu *attentè audi*, *ut* me *corrigas*: *si quid erravero.*

G. Come on then.

Agedùm.

I. *Fac sumptum properè* ——.

G. You have mist already, you should have begun with yesterdayes lesson.

Jam errâsti, incipiendum fuit ab hesternâ lectione.

I. You do well to advise me; I will now begin.

Bene admones; nunc incipiam.

Irátus de re incerta contendere noli: Impedit ira.

G. You miss in the accent of *ira*.

Peccas accentu *ira*.

I. *Impedit Ira animum né.*

G. Make a distinction after *animum*.

Distingue post animum.

I. *Impedit ira animum, ne possit cernere verum.*
Fac sumptum properè, cum res desiderat ipsa.
Dandum etenim — —.

G. You miss in the accent again. Say it again.

Iterum peccas accentu; Répete.

I. *Dandum etenim est aliquid, cum tempus postulat, aut res:*

G. Do you not see that you have mist four times?

Vidésne te errâsse quater.

I. I see it.

Video.

G. And have you minded the places?
Et observasti locos?

I. I have minded them.
Observávi.

G. By that meanes you will take the better heed to your self.
Sic tibi facilius cavébis.

I. Alas poor boy that I am!
Me miserum!

I thought I had it well by heart.
Putábam me rectè tenére:

So it often falls out with me too, when ever my memory is not well setled,
Sic mihi quoque solet accidere, quoties memória non est bene confirmata.

He is happy that hath a good memory.
Felix qui memoriam bonam habet.

G. It is a great blessing of God.
Magnum Dei beneficium.

I. But time goes on:
Sed *tempus abit*:

Hear me now.
Audi nunc me.

G. I hear you, say.
Audio, prænúncia.

Iratus de re incerta contendere noli.

I. Look! the master is here.
Hem! *præceptor adest.*

G. Hold your tongue, that we may cry Salve to him.
Tace ut illum salutémus.

Col. 13. *Clement. Felix.*

C. Is there nothing for us to say to the master to day?

F. Nothing, but about *the Grounds of Grammar.*

C. What is that?

F. Look into your Book, and you shall find marks upon five lessons, which the master hath appointed us.

C. When was that?

Col. 13. Clemens. Felix.

Nihilne est quod reddámus hodiè præceptóri?

Nihil, nisi *de Grammaticæ Rudimentis.*

Quidnam?

Inspice libellum tuum, invenies notas in quinque lectiones, quas præceptor nobis præscripsit.

Quando istud fuit?

F. On Friday, at four a Clock.

Die Veneris, hora quarta.

C. But I was not there then.

At *ego tunc non interfui.*

F. Therefore you deserved to be whipt.

Ergo *plagas meruisti.*

C. Do you passe such a sentence, ô severe Judge? I was busily imployed at home, and I went not away without the Masters leave.

Siccine judicas, severe Judex? *Occupátus eram domi*, nec *abieram injussu præceptoris.*

F. Suppose it were so: yet you should inquire the day after, what was done the day before.

Esto; sed tamen debuisti postridie quærere, quid pridie actum esset.

C. I confesse my fault; but I pray thee, let me see thy book, that I may see what we are to say.

Meam culpam confiteor: sed cedò librum tuum, quæso, ut videam quid nobis reddendum sit.

F. Take it, and with the same labour mark out, what the master hath appointed us.

Accipe, & eâdem operâ signato, quæ à præceptore nobis præscripta sunt.

C. I will be sure to do it: nor shall you blame me hereafter (as I hope) for my negligence.

Faciam diligenter: neque posthac (ut spero) me accusábis negligéntiæ.

Col. 14 *Comes. Oliver.*

col. 14. Comes, Oliverus.

C What was done in the School at three a Clock?

Quid actum est in auditório hora tértia?

O We parsed the Parts of Speech out of our lesson.

Tractátæ sunt partes oratiónis ex prælectióne.

C. Nothing else?

Nihilne ampliùs?

O I would have told you, but that you interrupted me.

Dixissem, nisi me interpellassés.

C. I have done amisse, Go on

Errávi. Perge.

O. Afterwards the Maſter dictated a Piece of Engliſh to be tranſlated to day.
Posteá dictavit præceptor argumentum Anglicum hodiè vertendum.

C. When muſt it be ſhewed?
Quando reddendum?

O. To morrow at noon.
Cras meridie.

C. Have you tranſlated it already?
Jámne vertiſti?

O. After a faſhion.
Utcunque.

C. Dictate the Engliſh (or vulgar) to me, I pray you.
Dicta mihi, quæſo, *vernáculum.*

O. Take it, make haſte; for I have ſomething to write.
Accipe, feſtina; nam *habéo aliquid ſcribere.*

Col. 15. *Sylvius. Jervas.*

S. What are you doing?
Quid agis?

G. I am getting by my ſelf.
Répeto mecum.

S. What do you get?
Quid répetis?

G. That which the Maſter ſet us to day.
Præſcriptum hódiernum præceptóris.

S. Can you ſay it by heart?
Tenéſne memória?

G. I think ſo.
Sic opinor.

S. Let us get together; and ſo we ſhall both of us ſay better before the Maſter.
Repetámus unà; ſic uterque noſtrûm rectiùs pronunciábit coram præceptóre.

G. Do you begin, then, ſince you dared me.
Tu igitur incipe, qui nos provocaſti.

S. Come on, minde, that you do not let me miſſe.
Agè, attentus eſto, *ne me ſinas aberrare.*

G. I am more ready to hear you, then you are to ſay.
Sum promptior ad audiendum quàm tu ad pronunciandum.

Col. 16. *Achoratus. Cortinus.*

A. Will you get your leſſon with me?
C. I will.
A. Can you ſay?
C. Not well enough perchance.
A. Come on. Let us make triall.
C. What then do we tarry for?
A. Begin, when you will.
C. But it is your part rather to begin.
A. Why ſo?
C. Becauſe you invited me.
A. You ſay fair: minde then?
C. I am ready.

Col. 16. Achoratus. Cortinus.

Viſne mecum repétere prælectionem?
Volo.
Tenéſne?
Non ſatis rectè fortaſsè.
Agè. *Faciamus periculum.*
Quid igitur expectámus?
Ubi vules, incipe.
Atqui tuum eſt potiùs incipere.
Quid ita?
Quia me invitâſti.
Æquum dicis: attende igitur.
Iſtùc ſum.

Col. 17. *Criſpus. Sandrotus.*

C. Can you ſay already what muſt be ſaid at three of the Clock?
S. I can ſay.
C. And I too.
S. Let us talk together a little then.
C. But if the monitor come upon us, he will think we are a praying.
S. Why do you fear where there is nothing to be feared?
If he do come, he ſhall not

Col. 17. Criſpus. Sandrotus.

Jámne tenes quæ reddenda ſunt horâ tertiâ?
Teneo.
Ego quoque.
Ergò confabulémur pauliſper.
Sed *ſi intervénerit Obſervator*, putabit nos garrire.
Quid times ubi nihil timendum eſt?
Si vénerit, non deprehen-

find us idle, or ill occupied.

C Let him hear our diſcourſe if he pleaſe.

You ſay very well: Let us go aſide ſome-whither into a corner, for fear leſt any body ſhould hinder us.

Col. 18. *Trimunaus. Meſſor.*

T. It doth not become us to be idle, or to prate here, whilſt we look for the maſter.

M. What do you ſay? It doth not become us? nay indeed, we may not, unleſſe we have a mind to be whipt.

T. Do you hear me then whilſt I ſay my leſſon; and I will afterwards hear you.

M. Come on, ſay.

Col. 19. *E. F.*

E Why do you not write?

F. I have writ my leaf-ſide already. But what do you?

E I am going to write in the yard.

F Why ſo?

E Becauſe the wether is fair.

F. Make haſte, the time goes on:

det nos *in otio*, *aut in re mala.*

Audiat, ſi velit, noſtrum colloquium.

Optimè loqueris: Secedámus aliquò in angulum, *ne quis nos impediat.*

Col. 18. Trimunaus. Meſſor.

Non decet hic otiari aut garrire, dum præceptor expectatur.

Quid ais? non decet? imò verò *non licet*, *niſi volumus vapulare.*

Tu igitur audi me, dum prælectionem pronuncio: ego deinde te audiam.

Age, pronuncia.

Col. 19. E F.

Cur non ſcribis?

Jam ſcripſi meam páginam? Tu ve ò?

Eo ſcriptum in área.

Quid ita?

Quia *ſerênum eſt cœlum.*

Feſtina, *tempus abit*: & and

and we ſhall be called to an account by and by.

& *mox exigetur ratio.*

Col. 20. *Titus, Valerius.*

T. Why do you not write?
V. Becauſe I liſt not.
T. But the Maſter bade you.
V. I know he did; but I have ſomething to read firſt; Beſides, I have nothing to write now.
T. I would to God you would write for me.
V. What?
T. I have the maſter's dictates to write out.
V. What dictates?
T. Upon *Tullie*'s Epiſtles.
V. I will willingly write them out for you; but tarry till the next holy-day.
T. I will tarry then: but I pray you, do not fail me.
V. I will neither wittingly, nor willingly fail.

Col. 20. Titus. Valerius.

Cur non ſcribis?
Quia non libet.
Atqui præceptor jufferat.
Scio: ſed eſt mihi aliquid legendum priùs;
Præterea, *nihil habeo, quod nunc ſcribam.*
O ſi velles mihi ſcribere.
Quidnam?
Habeo deſcribenda dictáta præceptoris.
Quæ dictáta?
In *Ciceronis* Epiſtolas.
Libenter deſcribam tibi; ſed *expecta feriarum diem proximum.*
Expectábo igitur; ſed *ne fallas, quæſo.*
Nec ſciens, nec volens fallam.

Col. 21. *Damon. Audax.*

D. Will you write out my leſſon for me?
A. Why have you it not written?
D. Becauſe I was buſied yeſterday.

Col. 21. Damon. Audax.

Viſne mihi deſcribere prælectiónem?
Cur non habes?
Quia heſterno die fui occupatus.

Take

A. Take my book and write it out.

D. You know I write something slowly; and you can sooner have writ all, then I can four or five verses.

A. Get some body else to write for you; I cannot help you now.

D Why not?

A. I have other business, and that too very needful to be done.

D. I will not press you, nor indeed can I do it; but lend me your book nevertheless.

A. Take it; use it as you will, so you do not abuse it.

D. You have no reason to fear it.

Accipe librum meum & describe.

Non ignôras *me lentiùs scribere*: & *tu citiùs totum descripseris, quàm ego quatuor aut quinque versiculos.*

Quære tibi alium scriptórem; *nunc ego tibi non possum dare operam.*

Cur non?

Est mihi aliud negotium, idemque perneceſſarium.

Nolo urgere, nec possum quidem; sed *saltem commoda tuum códicem.*

Accipe; *útere ut libet, modò ne abutáre.*

Nihil est quod hîc vereáris.

Col. 22. *Austin. The Monitor in the house.*

Col. 22. Augustinus. Observator domesticus.

P: May we go to bed, schoolfellow?

O Why before the time?

A. Because I must rise at three a clock.

O. Why so?

A. To write.

O What have you to write.

A. A Letter to my Father.

O Why do you not ask the Master leave?

Licêne *in cubitum*, condiscípule?

Cur ante horam?

Quia *tertia est mihi surgendum.*

Quamobrem?

Scribendi causá.

Quid habes scribere? *Literas ad Patrem.*

Cur non petis à præceptóre veniam?

You

A. You do well to put me in minde; is he in his ſtudy?

Bene mones; eſtné in *muſæolo?*

O. I think, he is. Go ſee.

Puto eſſe: Viſe.

Col. 23. *The School-maſter. The Boy.*

Col. 23. Pædagógus. Puer.

Pæ. Whence come you?

Unde venis?

P. I come from below.

Venio inferné.

Pæ. What was your buſineſs below?

Quod erat tibi negótium infrá?

Pu. I went to make water.

Iveram rédditum urinam.

Pæ. Sit at the table now, and tarry in the chamber, untill I come again.

Sede nunc ad menſam, & mane in cubiculo, donec rediero.

Pu What ſhould I do in the mean time?

Quid agam interea?

Pæ Get your leſſon perfect againſt to morrow, that you may ſay it to me before ſupper.

Ediſce prælectionem in diem craſtinum, ut eam mihi reddas ante cœnam.

Pu I have got it perfect already, Maſter.

Jam edidici, præceptor.

Pæ. Go play then.

Lude igitur.

Pu. But I have no play-fellows.

Sed *nullos habeo colluſores.*

Pæ. You ſhall find enow in this ſtreet, and of your ſchool-fellows too.

Satis multos invenies in hac vicinia, ex tuis etiam *condiſcipulis.*

Pu I do not care for that now: I had rather (if you think good) get ſome of my Catechiſm without book againſt the Lords day.

Nihil id curo nunc: malim (*ſi tibi placet*) *ediſcere de Catechiſmo in diem Dominicum.*

Pæ As you pleaſe.

Ut libet.

Pu. If any body ſhall aſk for you

Si quis te quæret,

what

what ſhall I ſay to him?

quid illi dicam?

P. Tell him, that I am gone forth, but I will come again by and by.

Dic, me prodiiſſe, ſed mox reverſúrum.

Col. 24. *The School-maſter.* Abraham *a boy*

Col 24. Pædagogus. *Abrahamus* Puer.

P. Ho *Abraham.*

Heus *Abrahame.*

A. Anon maſter.

Hem præceptor.

P. Lay by your books; you have now ply'd your book ſufficiently all the day long.

Pone libros; jam ſatis toto die ſtuduiſti:

Get your ſelf ready, that we may go walk.

Para te, ut eámus ambulátum

A. Were it not better to walk after ſupper?

Nonne à cœna præſtaret?

P. Bodily exerciſe is more wholeſom before meat.

Salúbrior eſt ante cibum exercitatio córporis.

A. I remember I have heard it of you.

Mémini ex te audire.

P. Repeat a ſaying of *Socrates* to that purpoſe.

Narra *Socratis* dictum in eam ſententiam.

A. When *Socrates* walked a pace without reſting till evening, being asked why he did it, he anſwered;

Quum *Socrates* uſque ad véſperam contentiùs ambuláret, interrogatus quare id fáceret, reſpondit;

That he got him a ſtomach by walking, that he might eat his ſupper the better.

Se, *quò melius cœnáret, obſonáre famem ambulándo.*

P You have remembred it well.

Probè meminiſti.

Who is the Authour of it?

Quis author?

A Cicero. But whither ſhall we go abroad, maſter?

Cicero. Sed *quò prodibimus*, præceptor?

P. Without the City.

Extra urbem.

Shall

A. Shall I change my ſhoes?
T. Change them, leſt you beduſty thoſe new ones:
Take your bone-grace too, that the heat of the ſun may not tan your face.
A. I am now here ready.
P. Now let us go abroad.
A. Shall I call a companion or two out of the ſtreet hereby?
P. You do well to remember me; for ſo we ſhall have a more pleaſant walk of it. for ye ſhall diſcourſe amongſt your ſelves upon the way, and play together ſomewhere or other in a ſhady place.
A. So alſo we ſhall get a ſtomack to our meat.
P. I will be going ſoftly afore; when you have got ſome companions, do ye follow me thorow the Water-gate.
A. Will you tarry for us there then?
P. Yes indeed
A. What if I meet with no companions?
P. Do you follow me nevertheleſſe; Do you hear?
A. I hear you, maſter.

Mutabóne calceos?
Muta, ne iſtos novos *pulvere conſpergas*:
Sume etiam *umbellam*, ne *ſolis ardor infuſcet tibi faciem.*
Jam parátus adſum.
Nunc ſanè prodeámus.
Vocabóne ex vicinià unum aut álterum cómitem?
Rectè admones; ſic enim *jucundior erit deambulatio*: nam *per viam ſermones inter vos conferetis, & in umbrâ colludetis alicubi.*

Sic etiam *excitábitur cibi appetentia.*
Ego lentu gradu præcedam; ubi nactus eris cómites, vos me *per portam Ripariam ſequimini.*
Nos igitur illic expectábis?
Certó.
Quid ſi nullos invénero comites?
Nihilóminus ſequere me; audiſtine?
Audivi, præceptor.

	Col. 25. *Herſenius. Gimardus.*		Col. 25. Herſenius. Gimardus.
H.	Of whom did you buy that paper?		A quo emiſti iſtam chartam?
G.	Of *Fatinus.*		A *Fatino*
H.	Is it good?	5	Eſtne bona?
G.	Better then that of yours, in my mind.		Melior quàm iſta tua, ut *opinor.*
H.	I do not marvail at it.		*Nihil miror.*
G.	Why do you ſay ſo?		*Cur iſtud dicis?*
H.	Becauſe it is dearer perhaps.	10	Quia fortaſſe cárior.
G.	I know not.		Neſcio.
H.	What did you buy a Quire for?		Quanti emiſti *ſcapum?*
G.	For a penny half-penny.	15	*Solido & ſemiſſe.*
H.	But what did you buy yours for?		Tu verò quanti?
G.	A penny and more.		*Solido* & pluris.
H.	For how much then?		Quanti igitur?
G.	Five farthings.	20	Quinque *quadrántibus.*
H.	Truly you bought it well.		Non malè profectò emiſti?
H.	Moreover the Merchant or Mercer gave me ſomething over and above.	25	Quinétiam *mercator dedit mihi auctarium.*
G.	What I pray you?		Quodnam, quæſo?
H.	A ſheet of blotting paper.		*Schedam chartæ bibulæ.*
G.	O what a fool was I, that forgot to ask!	30	*O me imprudentem,* qui oblitus ſum pétere!
H.	I did not ſo much as ask him indeed: but he gave it me on his own mind.		Ego ne petivi quidem, ſed *ultrò ille dedit.*
	And I give you this (quoth he) over and above,	35	Et hoc (inquit) addo tibi,

that

that you ſhould come to me again.

G. So they uſe to entiſe cuſtomers.

H. And no wonder, Every man ſeek's his own profit.

G. But what do we? having forgot to dayes task?

H. It is but a little one: We have time enough.

ut me reviſas.

Sic *ſolent emptóres allícere.*

Nec mirum: *Suum quiſque commodum quærit.*

Sed quid agimus? hodierni penſi immémores?

Exiguum eſt.

Satis temporis nobis reſtat.

Col. 26. *Ancellus, Fontánus.*

Col. 26. Ancellus. Fontánus.

A. Do you not remember that I lent you ſome paper lately?

F. What ſhould I do elſe but remember? I am not ſo forgetful.

A. How many ſheets were there?

F. Four.

A. Why did you not give me them again.

F. I tarried till I had a book.

A. Have you got one at laſt?

F. But to day.

A. Whence did you get it?

F. I ask't it of the maſter.

A. Where?

F. In his ſtudy.

A. What did he? did he give it you with a good will?

F. He ſent me to the Uſher, who preſently gave me a book.

Meminiſtine, me tibi nuper dediſſe chartam mutuò?

Quid ni meminerim?

Non adeò ſum oblivióſus.

Quot erant ſchedæ?

Quatuor.

Cur non reddidiſti?

Expectávi dum habérem codicem.

Habuiſtine tandem?

Tantùm hodie.

Unde nactus es?

Petivi à præceptóre.

Ubi?

In bibliothéca ejus.

Quid ille? *deditne libenter?*

Miſit me ad hypodidáſcalum, qui ſtatim dedit códicem.

A. Did he not ſet it down in his Book, firſt?
Nonne antè *in ſuum codicem rétulit*?

F. He uſeth to deliver nothing, but ſets it down firſt.
Nihil dare ſolet, quin priùs inſcribat.

A. I have heard my father ſay, that was a wiſemans part.
Audivi ex patre, *id eſſe viri prudentis.*

F. Eſpecially if an account be to be given.
Præſertim ſi reddenda eſt rátio.

A. But by what tokens durſt he adventure to give it you?
Sed *quibus indiciis dare tibi ausus eſt?*

F. I ſhewed him a writing under my hand in my little Book.
Oſtendi illi *manu meâ ſcriptum* in libello meo.

For (as you know) we uſe to do ſo.
Sic enim (ut ſcis) fácere ſolémus,

A. Will you reſtore me that which you borrowed of me then?
Reddes ergo mihi mútuum?

F. Preſently after dinner; make no queſtion of it.
A prandio ſtatim; ne dubites.

Col. 28. *Frank Mark.*

Col. 28 Francus. Marcus.

F. Are thoſe quills to be ſold, which you carry about?
Pennæ iſtæ quas circumfers, ſúntne *venales?*

M. Yes, if I can meet with a Chapman.
Imò, *ſi ſe emptor obtulerit.*

F. Let me ſee them: Out upon them, how ſoft they are!
Oſtende: Vah, quàm ſunt molles!

M. They are ſuch as fell from our Geeſe wings.
Táles decidérunt ex alis noſtrórum ánſerum.

But try them well: for ſome of them are harder than others.
Sed *tenta diligenter*: ſunt enim aliæ aliis firmióres.

F. I ſee well enough what (ſic) they are: how many
Satis video quales ſint; quot vis dare pro qua-

will

Will you give me for a farthing.

M. But six.

F. What do you say? six!
I had rather buy them of the Merchants that bring them hither, from *Paris*, and *Lyons*.

M. As though I did not know what they are sold for.
I have heard my brother who serves a pen man of this City, say that he hath paid pence a piece for them at *Paris*.

F. Folks live at *Paris* on one fashion, and at *Geneva* on another:
But there is no need of so many words; Will you give me twelve?

M. Whoo twelve! as though I had stolne them.

F. I do not say so: but see whether you like my proffer.

M. Would you have me speak at one word?

F. I pray thee speak, we have talkt to no purpose long enough already.

M. I will give you nine, so you will take them as they rise out of my hand.

F. You do but trifle:
I will not take fifteen unlesse I might pick and chuse.

dranté.

Tantùm sex.

Quid ais? sex!

Mallem emere à mercatoribus qui *Lutetia* & *Lugduno* huc adferunt.

Quasi nesciam quanti vendantur.

Audivi ex fratre, *qui dat operam scribæ* hujus civitatis *emisse* Lutetiæ *singulis assibus.*

Aliter Lutetiæ, *aliter* Genevæ *vivitur.*

Sed non opus est tot verbis; vis dare duodecim?

Hui duodecim! *quasi ego furatus sim.*

Istud non dico; sed *vide num tibi placeat conditio.*

Vis uno verbo dicam?

Dic quæso; *satis jam garritum est.*

Dabo tibi novem, modò *promiscuè de meâ manu accipias.*

Nugas agis:
Ego *sine delectu* nollem accipere *quindecim.*

Fare you well, I shall find enough somewhere else.

Vale, *alibi invéniam satis.*

M You may for me.

Per me licet.

Do you hear, Sir? come again.

Heus, heus, redi.

F. Why do you call me back again?

Cur me révocas?

M. Take eight if you will, and look for no more from me.

Accipe, si vis, octo; nec à me plures expecta.

F. Reach me the whole bundle, that I may chuse as I have a mind.

Cedò totum fasciculum, ut *deligam arbitratu meo.*

M. Hold it; chuse as you will your self.

Tene; *delige ut voles.*

F. See now, and if you have a mind count them.

Vide nunc, &, *si libet*, número.

M. There be four and twenty: the number is plain enough.

Sunt viginti quatuor: *constat numerus.*

But I wonder you took no Pinion quills: for they be harder.

Sed miror te nullas accepisse *ex alâ extremâ*: sunt enim firmióres.

F I know that: but they have a shorter stemme. Take your money.

Scio: sed habent caulem breviórem. *Accipe pretium.*

M. God send us both good luck.

Bene vertat Deus utrique nostrûm.

F. I wish and pray for the same thing that you do. But when will you bring us better Quills?

Idem tecum oro atque precor. Sed quando afferes meliores pennas?

M I know not whether I can bring you better; but (I hope) I shall bring more shortly, when I come home to your house. Have you many geese?

Nescio an meliores possim, sed (ut spero) brevi plures afferam, *cùm ad vos domum proficiscar.*

Sùntne vobis multi anseres?

Thirty

M. Thirty and above.
F. O ſtrange! what a huge flock of geeſe is that? where are they kept?
M. You ſhall know ſometime elſe: I may not tarry hereany longer.
Fare you well, *Frank.*
F. Have a care you be well, *Mark.*

Triginta & ampliùs.
Papæ! *quántus grex ánſerum?* ubi paſcuntur?
Scies aliàs;
Non licet mihi diutiùs hic morári.
Vale, *Franciſce.*
Cura ut valeas, *Marce.*

Col. 28. *Otboman. Philobert.*

O. Will you give me but one pen?
P. They are not ſo given to me.
O. How now, do you deny me ſuch a ſmall requeſt? What if I ſhould aſk you ſome great matter?
P. Perhaps you ſhould have a Say-nay (or a Canbas.)
O. I think ſo indeed: well, I do not aſk it as gift-wiſe: will you but lend it me?
P. I do not ſay-nay, ſo you do not ſpoyle it.
O. I will not hurt it.
P. See you do not ſtir a foot hence.
O. I will go no whither.

Col. 28. Othomanus: Philobertus.

Viſne mihi dare únicam pennam?
Non ſic dantur mihi.
Hem, *rem tantillam mihi negas?*
Quid ſi magnum quid rogárem?
Fortaſſe *repulſam ferres.*
Credo equidem: age, *non peto dono: ſaltem commodabis.*
Non recúſo, *modò ne abutare.*
Non abútar:
Cave ne hinc pedem móveas.
Nuſquam móvebo.

Col. 29. Mercator. Bertrandus		Col. 29 Mercator. Bertrandus.
M Have you mended my pen?		*Acuistine pennam meam?*
B. Long ago.		Jamdúdum.
M. For what hand?		Quâ *formâ scripturæ?*
B. An indifferent one.		*Mediocri.*
M. I had rather it had been for a small hand?		Maluissem *ad minutas literas.*
B. You should have told me before.		*Debuisti prædicere.*
M. I had forgot.		Oblítus eram.
B. It makes no great matter.		*Parum refert:*
I can quickly alter the nib.		*Mucronem facilè mutábo.*
Go fetch it.		*I petítum,*
M. But where have you left it?		Sed *ubi reliquisti?*
M Upon the table in the stove.		Super mensam hypocausti.
B. Whereabouts?		*In qua parte?*
Where I use to study.		Ubi studére soleo.

Col. 30 Pictonus. Joshua.		Col. 29 Pictonus. Joshua.
P. Have you two or three pens?		Habésne duas aut tres pennas?
I. I have but two.		Sunt mihi tantùm duæ.
P. Lend me one.		Da mihi unam commodátò.
I I will not.		Non faciam.
P. Why not?		Cur non?
I. Lest you should misuse it.		Ne abutáris
P. Think on it; perhaps you shall sometime or other ask me something, and lose your labour.		*Memineris: fortassè aliquando me frustrà rogabis aliquid.*

But

But Christ bids us to recompense good for evill.

Atqui jubet Christus malum bono compensandum.

P. I have not learnt that yet.

Nondum illud didici.

I. Yet you must needs learn it, if you will be Christ's Scholar, (or Disciple.)

Tamen discas oportet si cupis esse Christi discipulus.

P. What do I desire more?

Quid cúpio magis?

I. Learn then to imitate your Master.

Disce igitur magistrum imitari.

P. I will learn in time, (or, as time comes on)

Discam progressu temporis.

I. It were better now to begin, whilst time gives you leave.

Praestat et nunc incipere, dum per tempus licet.

P. You are too hasty with me. I am not as yet all out eight years old, as my mother saith.

Nimis urges. Nondum complevi annum octavum, ut ait mater.

I. It is always time to do well; but I pray thee, be not angry at me, for I was but in jest, that I might set you on to talk with me a little, whilst we have nothing to do.

Semper est bene agendi tempus: sed interim ne mihi, quaeso, succenseas; jocabar enim ut te ad colloquendum invitarem tantisper dum sumus otiosi.

See here is a pen for you, and that none of the worst neither.

Ecce tibi penna, eáque non omnino péssima.

P. I will give it you again presently, after I have writ a thing down.

Reddam tibi statim, cum aliquid descripsero.

I. I would not have you give it me again.

Nolo mihi reddas.

P. What should I do then?

Quid igitur faciam?

I. What you will: for I freely give it you.

Quicquid voles: à me enim tibi dono datur.

P. I thank you very heartily. *Gratiam habeo maximam.*

Col. 31. *Henry. Walter.*

H. Whence come you so puffing and blowing?
G. From the market.
H. What do you bring thence?
G. A Pen-knife.
H What did you buy it for?
G. Two pence.
H. Is it a good one?
G It is a German one as the pedlar said: see the mark.
H. I do not know it, but you do not very wisely, to trust every Pedlar.
G. What should I do?
H. You should make use of some that hath skill, that might chuse you one of the best.
G Herein, I confesse, I have done amisse; but this cheer's me, that the pedlar is taken to be an honest man, as being a Professor of the Gospel.
H. As though there were no coosening knaves of that stamp.
G I think there are a great many.

Col. 31. Henricus. Gualterus.

Unde redís tam *anhélus*?
A foro.
Quid illinc affers?
Scalpellum.
Quanti emisti?
Duobus assibus.
Estne bonum?
Est è Germania, ut dixit mercátor; *vide notam.*
Ego minimè novi, sed *non satis prudenter facis, qui fidis cuilibet mercatóri.*
Quid facerem?
Debuisti *aliquem peritum adhibére* qui tibi *optimum deligeret.*
Hic errávi, fateor: sed *hoc me consolatur* quòd mercator *habetur vir bonus*, utpote *Professionis Evangelicæ.*
Quasi *nulli* sint *fallaces ejúsmodi.*
Puto esse plúrimos.

But

But let us let theſe paſſe and let us rather try our Pen-knife.

Sed hæc omittámus; quin pótius *experiamur* ipſum *ſcapellum.*

H. Experience will teach us.

Experientia docebit nos.

G. Take it, and try it, I pray you. For I have but tryed it very lightly, and that too as I bought it.

Accipe & tenta obſecro. Non enim *probavi* niſi *leviſſimè*, idque inter emendum

H. O ſtrange! who taught you to make ſuch a wiſe choice?

Papæ! quis te docuit tam *prudenter eligere?*

G. Do you aſk? do you not remember that the Maſter ſo often tells us, that it is God alone that teacheth us good things?

Rogas? non meminiſti præceptórem nobis dicere tam ſæpe, *Deum eſſe ſolum qui bona doceat?*

H. Truly he hath taught you very well.

Profectò hic *optimè te docuit.*

G. I thank him with all my heart: and I deſire that he would ever teach me to obey his will.

Ago illi ex animo gratias: & precor, ut me ſemper doceat parêre ſuæ voluntáti.

H. And I alſo wiſh the ſame; and not onely for our ſelves, but alſo for all the godly.

Ego quoque idem precor; nec ſolùm nobis, ſed etiam *piis omnibus.*

G. You do as it becometh a godly child.

Facis ut *pium* decet *puerum.*

But is it not time that we ſhould goe into the ſchool?

Sed éſtne tempus ut conſe ámus nos in auditórium?

H It is ſo; take your bookes, and let us go together.

Sic eſt; *ſume libros & eamus una.*

Col. 32. *Michael. Renatus.*

M. Have you a Pen-knife or no?

R. I have one.

M. I pray you lend it me a little.

R. When will you give it me again?

M. As soon as I have mended two pens

R. Take it, but on that condition that you give me it again whole.

M I suppose I took it with that condition, though you had said no more.

R A word to the wise (as the Proverb goes) is sufficient.

Col. 32. Michael. Renatus.

Habêsne scalpellum?

Habeo.

O te, cómmoda mihi parumper.

Quando reddes?

Cùm primùm duas pennas excúsero

Accipe, sed ea lege, ut *integrum reddas.*

Ea conditióne acceptum intelligo, etiamsi nihil addidisses.

Intelligenti (ut vulgò dicitur) pauca sufficiunt.

Col. 33. *Sordetes. Manasses.*

S. Have you bought you a Pen knife, as you was minded of late?

M. I have not bought one,

S. What hath hindered you? For you told me you would buy one to day.

M. I told you indeed: but it came afterwards in my mind, that it were better for me to tarry till the next Fair, that will be in this same City.

S What will you get by that?

Col. 33. Sordetes. Manasses.

Emistine scalpellum, *ut nuper volebas?*

Non emi.

Quid obstitit?

Dixeras enim mihi te empturum hodie.

Dixeram quidem: sed mihi postea in mentem venit, præstare ut expectem *mercatum proxime futurum* in hac ipsa urbe.

Quid facies lucri?

I shall

M. I ſhall both **buy one cheaper**, and of a better mark, I mean from the German ſhops.

Et *minoris emam* & meliôris notæ, nempe ex Germaniæ officinis.

S. Who gave you that advice?

Quis tibi iſtud conſilium dedit?

M. Our Hierome.

Hierónymus noſter.

S. **It was well done of him. For we owe alwayes to give good counſel to our friends.**

Bene fecit. Debemus enim amicis bonum conſilium ſemper dare.

M What, but to our friends then?

Tantúmne igitur amicis?

S. Yes to our enemies too, I confeſſe; becauſe Chriſt our beſt maſter commands ſo.

Imò & inimícis, fáteor; quia ſic jubet *Chriſtus præceptor noſter optimus.*

M. I would we could keep his doctrine well imprinted in our memory, and could alwayes follow it!

Utinam doctrínam ejus bene infixam memóriæ conſervémus, eamq; perpetuó ſequamur!

S. That good Spirit grant it, by whoſe alone inſpiration, our hearts are inflamed to do well.

Faxit ille ſpiritus bonus, cujus unius inſtinctu ánimi noſtri ad bene agendum accenduntur.

M **You ſay a good prayer.**

Bene precaris

Col. 34. *Campanus. Languinus.*

Col. 34. Campanus. Languinus.

C Have you many books?

Habéſne multos libros?

L Not very many.

Non admodum.

C But what have you?

Sed quos habes?

I *The grounds of Grammar, Schoole-Colloquies, Terence, Tullie's Epiſtles,* with the French tranſlation, *Cato, A Dictiona-*

Rúdimenta Grammáticæ, Colloquia ſcholaſtica, Terentium, Epiſtolas Ciceronis cum Gallica interpretatione, Catónem, Dictionarium An-

an Engliſh Teſtament, *The Pſalms with a Catechiſm*; and beſides, a Paper-Book to write the Maſters dictates in.

C. But what books have you? I have all which you have reckoned, except *Cato*, *Terence*, and *Tullies Epiſtles*.

For, What ſhould I do with books which are not read in our ſchool?

L. But I do read them ſometimes, while we are at leiſure; that I may alwayes learn ſomething that is new, eſpecially in the Latin tongue, and good manners.

C. You do diſcreetly, my Languine.

Alas poor wretch I! who never learnt what it was to be diligent at my Book!

L. Learn then. For it is better to learn late than never.

Teſtamentum Anglicum, Pſalmos *cum* Catechiſmo, præterea *librum chartaceum* ad ſcribendum dictata præceptoris.

Tu verò quos habes?

Omnes habeo quos enumerâſti, præter *Catonem*, *Terentium*, & *Ciceronis Epiſtolas*.

Cur enim *libros habérem, qui non prælegantur in claſſe noſtra?*

At ego, dum ſumus otióſi, lego interdum illos; ut ſemper áliquid addiſcam novi, præſertim in Lingua Latina & bonis móribus:

Prudenter facis, mi Languine.

O me miſerum! qui *nunquam didici quid ſit ſtudioſum eſſe.*

Diſce igitur. *Præſtat enim ſerò quàm nunquam diſcere.*

S. Lend me your *Virgil* for two dayes, if it may be done without any inconvenience to you.

Truly, I cannot.

Cómmoda mihi *Virgilium* tuum in duos dies, ſi *nullo incómmodo tuo id* fieri poteſt.

Profectò, non poſſum

Why

S. Why not?
H. Because *Gerard*, who borrowed it of me this while hath laid it
S. Say you ſo? in
H. It is as I ſay.
S. How much hath he pawn'd it for?
H. For three pence, (as he ſaith.)
S. O ungrateful fellow!
H But ungrateful!
S. Yes indeed, both ingrateful and miſchievous.
But what? Could he pawn your thing without making you acquainted?
H. He could, as you ſee it done.
S. Yet for all that he not.
H. You have hit the the head: but ſhould I do?
S. Do you ſtand to ask the Maſter of
H. I had rather put up wrong, then make poor boy be whip'd.
S. You do well, ſo he but give you your own again.
H. I hope he will give it me again.
S. Whence ſhould he give it you again?
H. He ſaith, he ſhall ſhortly receive money of his father.

Cur non?
Quia *Ger* his
pignori
?
avis?)
(*t*) *aſſibus.*
ingrátum!
grátum?
, ingrátum &
ſe tuam
potuit, te
um vides.
debuit.
tigiſti; ſed
m?
ſter um ad Præ-
.
tam pati injuriam
dam committere ut miſer
vápulet.
Bene facis, dúmmodo tuum reddat.
Redder, ſpero.
Unde rédderet?
Ait, ſe brevi accepturum à patre pecúniam.

What

S. What if he fail you?
H. It may be ſo: but yet I will wait ſome few dayes what may be done then; and after that I will take ſome advice.
S. There is nothing more ſafe then good advice.
H. You have very well remembred; for ſo the maſter gave us a dictate; but do you deſire any thing elſe?
S. That you may do well.
H. And you very well.

Quid ſi te fallat?
Fieri poteſt; ſed tamen áliquot dies expectábo quid poſtea ſit futúrum; deinde conſilium capiam.
Conſilio recto nihil eſt tutius.
Meminiſti probè; ſic enim præceptor dictavit nobis: ſed *nunquid vis aliud?*
Ut bene tibi ſit!
Et tibi óptimé.

Col. 36. Granatus. Foreſtus.

Col. 36. Granatus. Foreſtus.

G. Will you lend me your *Terence?*
F. I will truly, ſo you will but fetch it from *Conradus* to whom I have lent it.
G. By what token would you have me fetch it?
F. Truly by this, that I have his Epiſtles.
G. That is enough for me.
F. But when will you give it me again?
G. When I ſhall have written out the context upon three or four leſſons.
F. Make haſte then, that you do not hinder my ſtudy.
G. I will make haſte.
F. But ho you, have a care you do not blot it;

Viſne mihi commodáre tuum *Terentium?*
Volo équidem, modò illum réperas à *Conrado*, cui utendum dedi.
Quo ſigno vis repetam?
Nempe hoc, quòd ejus habeo Epiſtolas.
Id mihi ſatis eſt.
Sed quando reddes?
Quum *deſcripſero contextum in tres aut quatuor prælectiones.*
Maturá igitur, *ne meo ſtudio incommodes.*
Maturábo.
Sed heus, *cura ne macules*;

or

or else I shall scarce lend it you hereafter.

G. Truly I should be unworthy of your courtesie.

alióquin *ægrè commodábo posthac.*

Nempe indignus essem beneficio.

Col. 37 *Augustinus. Rodigus.*

Col. 37. Augustinus. Rodigus.

A. What new gilt book is that which you make such gallant brags on?

Quia iste est novus liber deaurátus *quem tàm magnifice ostentas?*

R. *Terence.*

Terentius.

A. Where was it Printed?

Ubi impressus?

R. At *Paris.*

Lutétiæ.

A. Who gave it you?

Quis tibi dedit eum?

R. I bought it with my own money?

Emi pecúniâ meâ.

A. Where got you money?

Unde nactus eras pecúniam?

R. You are a fool to ask such a question, as though I had stollen it.

Stultè illud quæris, quasi ego furátus sim.

A. Far be it from me to have any such thought.

Absit à me id cogitáre:

But I asked that for my minds sake.

Sed *ánimi causa id rogabam.*

R. Nor have I found fault with your saying in good earnest, but we use to jest on that manner with our best friends.

Nec ego serjò dictum tuum reprehendi, sed *eo more jocári solémus cum familiaribus.*

A. There is nothing hinders why we may not jest, so God be not offended.

Nihil jocári próhibet, modo ne Deus offendatur.

But come on let us return to the point: of whom did you buy that Terence?

Sed agè, *ad propósitum revertámur: de quo emisti Terentium istum?*

R. Of Clement.
A. Of that ſame pedling book-ſeller?
R. Yes indeed.
A. What coſt it?
R. Ten pence.
A. No more?
R. Nothing at all.
A. Truly the price is cheap enough.
R. Eſpecially when it is guilt, and ſo nearly bound.
A. Were there any other ſuch books as it?
R. Two or three.
A. I pray you bring me along to him.
R. Let us go.

De Clemente.
Illóne *bibliópola circumforáneo?*
Maximè.
Quanti cónſtitit?
Decem áſſibus.
Nihílne amplius?
Nihil omníno.
Profectò ſatis vile pretium.
Præſertim cùm auratus, adeóq; eleganter compactus.
Erántne codices alii ſimiles?
Duo vel tres.
Deduc me, quæſo, ad illum.
Eámus.

Col. 38. *Edward. Baldus.*

E. Is not this your Book?
B. Let me ſee it.
I own it to be mine; where found you it?
E. In our School.
B. I thank you, that you have taken it up.
E. But now I ſhould have ſet you down in a Bill, if I would deal in extremity with you.
B. Why ſo?
E. Do you not know our School-Orders?
B. Even the Lawes themſelves deſire to be governed by right.

Col. 38. Edvárdus. Baldus.

Nonne hic liber eſt tuus?
Oſtende mihi.
Agnoſco meum; Ubi inveniſti?
In auditório noſtro.
Ago tibi gratias, quòd eum collegeris.
Atqui nunc notandus eſſes, ſi ſummo jure vellem tecum ágere.
Quid ita?
Neſcis leges noſtras ſcholaſticas?
Ipſæ etiam leges cupiunt, ut jure regantur.

By

E: By what right are our Laws ruled?

Quo jure reguntur leges noſtræ?

B. By Equity, and the maſters diſcretion, becauſe he made them privately for us.

Æquitate & præceptóris arbitrátu, nempe qui nobis eas privatim condíderit.

Beſides, he doth not uſe to be ſo ſevere in that which is done amiſſe either through negligence or forgetfulneſſe.

Præterea, *non ſolet tam ſevérus eſſe* in eo quod vel *negligentiâ vel oblivione peccatum eſt.*

E. So I have often found it too.

Sic & ego ſæpe expertus ſum.

But what way ſoever you do amiſſe, you ſhall plead your caſe before the Monitor.

Sed quoquo modo peccáveris, *dicenda erit cauſa coram Obſervatore.*

B. I am not afraid to anſwer to any thing that ſhall be laid to my charge, where there is no danger.

Non timeo cauſam dicere, ubi *nihil eſt periculi.*

F. I ſay no more.

Taceo.

B. But, I pray what needs the Monitor to know that?

Sed, quæſo, quid opus eſt ut id ſciat Obſervator?

For God is not at all offended here.

Hîc enim Deus nihil offenſus eſt.

E Well, I will conceal it

Agè, celábo.

B. You ſhall do a good deed.

Bene facies.

E But hark you, remember to give me quid for quo, (i. e. to come even with me) if ever I chance to make the like fault.

Sed heus, memento *par pari referre, ſi fortè mihi exciderit aliquod delictum ejuſmodi.*

B You ſay fair and honeſtly; I ſhall think on't.

Æquum & bonum dicis; meminero.

Col. 39. *Calliatus. Germanus.*

C. Why do you not give me my book again?

G. Tarry till to morrow; I have not yet done with it.

C. I will tarry with all my heart

G. I will requite your courtesy, God willing.

C. I will look for no requital for such a small courtesy.

G. But yet it is my duty to acknowledge it.

Col. 40. *Noah. Capellus.*

N. Did you not see my Book?

C. What Book do you look for?

N. *Tullie's* Epistles.

C. Where had you left it?

N. I had forgot it in the School.

C. That was your negligence.

N. I confesse it: but in the mean time, tell me if you know of any body that took it.

C. Why do you not go to the Master? for he uses (as you know) either

Col. 39. Calliatus. Germanus.

Cur non reddis mihi librum?

Expecta in crastinum diem; *nondum satis usus sum.*

Libenter expectábo.

Referam tibi gratias, Deo volente.

Pro tantillo beneficio nullas expectabo gratias.

Tantùm est meum agnoscere.

Col. 40. Noæus. Capellus.

Vidistine librum meum?

Quem librum quæris?

Ciceróthings Epistolas.

Ubi reliqueras?

Oblitus eram in auditório.

Tua fuit negligentia.

Fateor: sed interim *indica si quem scias accepisse.*

Cur non adis præceptórem? *solet* enim (ut scis)

to

to carry those things that we have left into his study; or to deliver them to some body that may give us them again.

quæ à nobis relicta sunt, aut ferre in museolum aut alicui dare qui reddat.

N. You do well to put me in mind.

Benè mones.

O what a forgetful boy am I, who never thought of that!

O me oblivioſum, cui id in mentem non venit!

Col. 41. Ezekiel. Beatus.

E. Will you do me an especial courtesie?

Vis à me magnam inire gratiam?

B. I would do it with all my heart, if it lay in my power. What wherein am I able to pleasure you?

Nihil libentius fecerim, ſi quidem penes me res ipſa eſſet. ed quid eſt in quo tibi commodare poſſim?

E. Lend me ten pence.

Da mihi mutuò aſſes decem.

B. I have not so much now, but the better part of it.

Non tantum nunc habeo, ſed majorem partem.

E. How much, I pray you?

Quantum, quæſo?

B. I cannot tell, unlesse I look in my purse: Look, here is eight pence half penny for you.

Neſcio, niſi crumenam inſpexero: Ecce tibi octo aſſes cum ſemiſſe.

E. I will have but seven, for I will not leave you quite without any at all.

Solos ſeptem accipio; non enim te evacuare prorſus volo.

B. It make's no great matter; take all, if you please.

Parum refert; totum, ſi vis, accipe.

E. I thank you: I think this

Ago tibi gratias: credo hoc

money will be enough for my buſineſſe, with a little that I have of my own.

pecuniæ ſatis fore negotio meo, cum aliquantula quam ipſe hab.o.

B. Do as you pleaſe.

Ut libet.

E. I love you with all my heart, becauſe you are ſo ready to do me a kindneſſe.

Amo te de iſta tam expromptâ benignitate.

B. If I can do any thing elſe for you, do not ſpare to aſk.

Si quid aliud poſſim, ne parcas.

E. I will give it you all again (God willing) as ſoon as my father ſhall ſend to me.

Reddam totam (Deo volente) quamprimùm pater ad me miſerit.

B. Do not trouble your ſelf with too much thought; I have no need of it yet.

Ne ſis magnoperè ſollicitus; nondum eſt opus mihi.

Col. 42. *David. Nicolas.*

Col. 42. David. Nicolaus.

D. Can you lend me a little money?

Potéſne mihi mutuò dare aliquántulum pecúniæ?

N. How much do you deſire?

Quantum petis?

D. Five pence, if you can conveniently

Quinque aſſes, *ſi tibi eſt cómmodum.*

N. I have not ſo many.

Non tot habeo.

D. How many then?

Quot igitur?

N. But four.

Tantúm quatuor.

D. Very well, give me thoſe four

Bene ſanè, da mihi iſtos quatuor.

N. I will give you the half, if you pleaſe.

Dabo, ſi vis, dimidium.

D. Why not all?

Cur non totum?

N. Becauſe I have need of two.

Quia ſunt mihi opus duo.

D. Give me two then, I pray you.
N. But they will not ſerve your turn.
D. I will aſk of ſome body elſe.
N. Take theſe two then: when will you give me them again?
D. On Saturday (I hope) when my father comes to the market.
N. Think on it then.
D. Do not fear it.

Da igitur duos, quæſo.
Sed *tibi non ſufficient.*
Petam ab aliquo alio.
Accipe igitur hos duos: quando reddes?
Die (ut ſpero) Sabbati, *cùm pater ad forum venerit.*
Eſto igitur memor.
Ne timeas.

Col. 43. *Paſquetus. Cuſtos.*

P. Lend me two pence.
C. I cannot ſo eaſily now lend you any.
P. What doth hinder you? I know you received ſome money within this little while.
C. I received ſome indeed, but I muſt buy books, and other things that I want.
P. I am loth to hinder thy profit.
C. When I ſhall have bought what I need, if any thing be left over and above, I will let you have a ſhare of it with all my heart.
P. I will wait in hopes of it in the mean time then; but

Col. 43. Paſquetus. Cuſtos.

Da mihi duos aſſes mutuò.
Nunc mihi non eſt promptum dare.
Quid obſtat?
Scio te *hiſce diebus* accepiſſe pecuniam.
Accépi quidem; ſed emendi ſunt libri, & *alia mihi neceſſaria.*
Nolo tuum cómmodum remorári.
Ubi émero quæ mihi ſunt opus, *ſi quid ſuperſit, faciam te libenter participem.*
Interea igitur ſperans exſpectabo: *ſed quid*

what if you have nothing to ſpare?

quid ſi nihil tibi ſuperfuerit?

C. I will reſolve you preſently, that you may not wait any longer to no purpoſe.

Statim dicam tibi, ne fruſtrà diutius expectes.

P. When will you buy thoſe things which you intended?

Quando emes ea quæ decreviſti?

C. To morrow (as I hope) or, at the utmoſt, the next day after to morrow.

Cras (ut ſpero,) aut, ad ſummum, perendiè.

P. It is well; It is but a very little while.

Benè habet. Tempus eſt breviſſimum.

Col. 45. *Morellus. Boruſſardus.*

Col. 45. Morellus Boruſſardus.

M. Is your father gone?

Abiitne pater tuus?

B. He is gone.

Abiit.

M. At what a clock?

Quotâ horâ?

B. At one a clock in the afternoon?

Primâ pomeridianâ.

B. What ſaid he to you?

Quid dixit tibi?

M He gave me a large admonition, that I ſhould follow my Book cloſely

Multis verbis monuit me, ut diligenter ſtuderem.

M I would you would do ſo!

Utinam ſic facias!

B I will do ſo by Gods aſſiſtance

Faciam, Deo juvante.

M. Did he give you any money?

Ecquid pecuniæ dedit tibi?

B He gave me ſome, as he commonly uſes to do.

Dedit, ut ferè ſolet.

M. How much? That is nothing to you.

Quantum? Nihil ad te.

I con-

M. I confeſſe it: but yet what will you do with that money?

Fateor: ſed tamen quid facies iſtâ pecúniâ?

B. I will buy paper, and other things that I want.

Emam chartam, & *alia quæ mihi ſunt uſui.*

M. What if you ſhould loſe it?

Quid ſi amiſeris?

B. I muſt take it patiently.

Æquo ánimo ferendum erit.

M. What if I ſhall chance to need ſome? will you lend it me?

Quid ſi fortè egéro? dabíſne mutuò?

B. I will lend it you, and with all my heart indeed.

Dabo, & quidem libenter.

M. I thank you.

Habeo tibi gratiam.

Col. 46. *Columbanus. Fontanus.*

Col. 46. Columbanus. Fontanus.

C. Have you done with my pen knife?

Satiſne uſus es ſcalpello meo?

F. As much as I need.

Satis.

C. Give me it again then.

Redde igitur.

F. Take it: I thank you.

Accipe: ago tibi gratias.

C. You have no cauſe to thank me.

Nihil eſt quid agas.

F. But pardon me, that I did not give it you again of my ſelf, and ſooner.

Sed ignoſce, quòd non ultrò & citiùs reddiderim.

C. I am not much offended at that matter:

Eâ de re nihil ſum offenſus:

F. For we ought not to be offended, but when we ſee God offended.

Non enim debémus offendi niſi quum Deum offendi vidémus.

C. You are in the right of it?

Rectè ſentis.

Col. 46. *Burgerius. Nepos.*

B. Lend me your knife a little.

N. You are always a borrowing something or other, take it: but you should buy one rather.

B. I have no money.

N. Why do you not ask for some?

B. Whence should I ask it?

N. Of your father.

B. He is not in this town.

N. Where then?

B. He is gone into another countrey.

N. Whither?

B. To *Bern.*

N. On what day went he?

B. The day before yesterday.

N. When will he come again?

B. To morrow, we hope; for he said so when he went away.

N God speed him well.

Col. 46. Burgerius. Nepos.

Cómmoda mihi parumper tuum cultellum.

Semper aliquid commodátò petis accipe: quin tu emeres potiús,

Non habeo pecuniam.

Cur non petis?

Unde péterem?

A patre.

Non est in hac urbe.

Ubi igitur?

Péregrè profectus est.

Quó?

Bernam.

Quo die?

Nudiustertiùs.

Quando est reversúrus?

Cras, ut sperámus; sic enim dixit proficiscens.

Bene vertat Deus.

Col. 47. *Columberius. Simo.*

C. Have you any store of bread left?

S. Enough, I thank God.

C. Will you lend me some?

S. With all my heart.

C But perhaps there will not be enough to serve you.

Col. 47. Columberius. Simo.

Restátne tibi multum panis?

Satis, gratia Deo.

Visne dare mihi mutuó?

Libenter.

Sed *fortasse tibi non sufficiet.*

Ye

S. Yes, I truſt ſo.
C. For how long a time?
S. Till Friday.
C. Whence will you get ſome afterwards?
S. From home.
C. Who will bring it you?
S. I will go fetch it my ſelf.
C. When?
S. On the very ſame Friday.
C. Lend me a pound and a half.
S. Who ſhall weigh it?
C. Our miſtreſs, or the maid,
S. Let us go fetch it out of my Cheſt.
C. But go by your ſelf: I will tarry for you in the kitchin.

Imò, ut ſpero.
Ad quod uſque tempus?
Ad diem Véneris.
Unde habebis poſtea?
Domo:
Quis áfferet?
Egomet ibo petítum.
Quando?
Ipſo die Véneris.
Da mihi mutuó *ſeſquilibram.*
Quis appendet?
Uxor præceptoris, aut ancilla.
Eámus peticum ex arca mea.
Quin *ito ſolus*: *ego te in culinâ exſpectabo.*

Col. 48. *I. T.*

Col. 48. I. T.

I. I pray thee, give me ſome of thy bread.
T. I have no more than I need my ſelf; yet I will give you a ſhare: take it.
I. I thank you.
T. You have no cauſe to thank me for ſuch a ſmall matter.
But I pray thee tel me, why have you brought none?
I. Becauſe there was no body at our houſe

Oro te, *da mihi expane tuo.*
Mihi non habeo nimis; tamen *volo tibi impertiri*: áccipe.
Gratias habeo tibi.
Non eſt quod agas ob rem tantulam.
Sed dic quæſo, *cur non attuliſti?*
Quia *nemo erat domi noſtræ*

that would give me any.

T But why do not you take it?

I. I dare not, unleſſe my mother give it me.

T. You do well: but hear ſome good counſel.

I. I liſten to hear it: I pray thee tell me it

T. When the meat that is left at the table is taken away, after dinner is ended, ask for your Bever, and put it preſently into your pocket; ſo it ſhall come to paſſe that you may never come without ſomething.

I. And what do you perſwade me about my breakfaſt?

T. That you ask for it at the end of the ſupper, and do as I told you concerning your Bever.

I. I never ſaw better counſel to be given.

T. See you remember it, and uſe it when you will.

I. I will uſe it indeed, as oft as there ſhall be need.

qui mihi daret.

Tu verò cur non accipis?

Non audeo, niſi det mater.

Benefacis; ſed audi bonum conſilium.

Auſculto, ut audiam: dic quæſo.

Cùm, prandio finito, tollantur menſæ reliquæ, pétito merendam, eamque *in peram* ſtatim *recóndito*; ita fiet, ut tu *nunquam inánis vénias.*

De jentaculo autem quid ſuades?

Ut petas in éxitu cœnæ, & idem facias quod dixi tibi de merenda.

Nunquam vidi mélius conſilium dari.

Fac igitur ut memineris; & cum voles, utere.

Ego verò utar, quóties opus erit.

Col. 49 O S.

Cl. 49. O S.

O Give me a piece of bread.

S Have you none?

Da mihi frustum panis.

Non habes?

If

O. If I had I would not aſk. | *Si habérem non péterem.*

S. Why did you not bring any? | Cur non attuliſti?

O. I will tell you afterwards; but in the mean time give me ſome, I pray you: for I begin to be very hungry, or, my belly begins to chime. | Dicam poſtea; ſed da interim, quæſo: nam *eſurio vehementer.*

S. Take it. | Cape.

O. Whoo, ſuch a little bit! | *Hui tantillum!*

S. What, do you complain? | Etiam quéreris?

O. Good cauſe why, you deal too niggardly. | *Non immériò, das parcè nimis.*

S. See what a little bit is left: I have almoſt given you the half. | Vide quántulum reſtat: *dedi ferè dimidium.*

O. I thank you, you have given me a great deal: But I jeſted with you. | Ago tibi gratias, dediſti abundè; ſed *jocabar.*

S. Now anſwer me; Why did you not bring ſome bread from home? | Nunc reſponde: cur non attuliſti panem domo?

O There was no body would give me any. | Nemo erat qui daret.

S. No body? | Nemo?

O. No body at all. | Prorſus nemo.

S What did your mother? | Quid mater?

O. ſhe was not at home. | Aberat domo?

What did the other folks? | Quid cæteri?

O. They were every body buſied. | *Omnes erant occupáti.*

S. Why did you not take it your ſelf? | Cur túte non accipiébas?

O I durſt never do any ſuch matter. | Nunquam audérem tale quidpiam.

S. Why not? | Cur non?

My

O. My mother doth constantly forbid me to touch any without her leave.

Mater perpetuò vetat ne quid attingam sine permissu ipsius.

S. She is a hard Mother.

Dura Mater.

O. In your judgement indeed, who have one that is more cockering of you.

Tuo quidem judicio, qui indulgentiórem habes.

S. I do not say she is cockering, but I am sure she is kind-natured.

Non dico indulgentem, sed certè liberálem.

O. How doth she deal with you?

Quomodo te tractat?

S. Very lovingly, and altogether according to my own mind.

Suavissimè, omninóque ex animi sententiâ.

O. Perhaps to your utter undoing.

Forsasse *in tuam perniciem.*

S. God Almighty forbid.

Avertat Deus Optimus Maximus.

O. Truly I do not envy your happinesse.

Non equidem invideo.

S. Why then do you say so as you do say?

Cur ergò istud dicis?

O That in the interim I may put you in mind, that we all become worse by having too much liberty.

Ut interim te moneam, *Omnes licentiâ deteriores fieri.*

S. You do well: but what think you? May I not make use of my Parents kindnesse?

Bene facis: sed quid censes? Nonne uti licet parentum bonitâte?

O. Truly you may, so you do not abuse it.

Certè licet, modò ne abutâris.

S. How do we abuse it.

Quómodo abutimur?

O. Do you ask? When we turn either our fathers or mothers making much of us into that which is not good.

Rogas? Quum aut patris aut matris indulgentiam in malum vértimus.

You

S: You ſay right; But **What man among a thouſand is there that doth it?**

Rectè dicis; Sed *quotuſquiſque id facit?*

O Yes almoſt all, except thoſe whom the Lord God doth reſtrain.

Imò, ferè omnes, niſi qui à Domino Deo prohibentur.

S. Who can be good, but by the Grace of God?

Quis poteſt bonus eſſe niſi per Dei gratiam?

O. Therefore (as our Maſter doth often admoniſh us) **We muſt pray to him, that by his Spirit he would make us good and holy.**

Ergò (ut ſæpe monémur à præceptore) *precandus eſt ut ſpiritu ſuo nos bonos & ſanctos efficiat.*

S. I am glad you brought not your break-faſt.

Gaudeo te non attuliſſe jentáculum.

O. Why ſo?

Quamobrem?

S. Becauſe, **methinks, I have done my ſelf a great deal of good by this diſcourſe of ours.**

Quia *hoc noſtro colloquio mihi videor multum profeciſſe.*

O. And I have profited by it too not a little.

Ego quoque non parum.

S. **It is done by your means**

Tua operâ id factum eſt.

O Nay rather, by Gods bleſſing, who indeed was pleaſed to have it ſo.

Imò beneficio Dei, qui quidem ita voluit.

S I believe ſo indeed.

Credo équidem.

O Therefore both in this and other matters, let us acknowledge his goodneſſe.

Et hic igitur, & in cæteris agnoſcámus bonitátem ejus.

S **That is very fitting.**

Valdè id æquum eſt.

O I, very neceſſary; If we will avoid the crime of ingratitude.

Imò valdè neceſſarium; Siquidem volumus ingrati ánimi crimen effugere.

S. O what a moſt pleaſant ſpeech was that!
O ſermónem jucundiſſimum!

O. Everlaſting thanks be to God by Jeſus Chriſt.
Gratiæ Deo immortales, per Jeſum Chriſtum.

S. So wiſh I.
Ita velim.

Col. 50. *The firſt Scholar of the Victors, the Maſter, the Monitor.*

Col. 50. Diſcipulus primus ex Victoribus, Præceptor, Nomenclator.

D. Maſter, will you give me ſome little reward?
Præceptor, víſne dare prǽmiolum?

P. Why ſo?
Quamobrem?

D. For Victorſhip.
Victoriæ cauſa.

P. Where are your Equals?
Ubi ſunt *cómpares tui.*

D. Here be *Hugh* and *Audax.*
Adſunt *Hugo* & *Audax.*

P. What ſay you Monitor, are theſe the Victors this week?
Heus Nomenclátor, ſuntne hi Victóres hac hebdómade?

N. They have the feweſt faults of all the reſt.
Habent notas omnium pauciſſimas.

P. Then they are the Victors. What elſe ſhould I aſk you?
Ergò ſunt Victóres; *Quid aliud ex te quæro?*

N. What reward do you deſire then?
Vos igitur quod præmium péritis?

D. What you pleaſe.
Quod tibi placúerit.

P. By what right do I owe it you, when all comes to all?
Quo tandem jure debeo?

D. By your promiſe.
Ex promiſſo.

P. Ye ſay fair? For whatſoever is rightly promiſed ought to be performed.
Æquum dicítis. *Quicquid enim rectè promiſſum eſt, præſtári debet.*

D. So we have learnt of you. See here is for every one a pen apiece to write withal,
Sic ex te didícimus. Ecce vobis *pennæ ſingulæ ad ſcribendum*; ac *ne*

and

and that you may not think them to be any ordinary ones, they are ſuch as they call *Holland*-pens.

ac ne putetis vulgáres eſſe ex earum ſunt génere, quæ vulgò Hollandicæ appellantur.

We thank you, maſter.

Gratias ágimus, præceptor.

P. Nay, but rather thank God, the giver of all good things, who gives good ſucceſſe to your ſtudies: And do ye go on diligently in your learning.

Quin potiùs ágite Deo, omnium bonórum authôri, qui dat ſtudiis veſtris próſperos ſucceſſus: Vos autem in literárum ſtudiis pergite diligenter.

D. We will do our beſt, as far as God ſhall enable us.

Dábimus óperam, quantum juvabit ille Pater optimus.

P. All our doings are to no purpoſe without his help.

Sine ejus ope, vana ſunt noſtra omnia.

Col: 51. *The Monitor. Caparonus.*

Col. 51. Obſervator. Caparonus.

O. Whence come you, *Caparonus*?

Unde venis, Caparóne?

C. From home.

Domo.

O. What do you bring from thence?

Quid affers illinc?

C. My bever (or Munchin.)

Merendam.

O. Who gave you leave to go forth?

Quis tibi permíſerat exíre?

C. The Maſter himſelf

Præceptor ipſe.

O. How will you prove that?

Quómodo iſtud probábis?

C. Let us go to him, and ask him.

Adeámus illum, ut co ſulámus.

O. But, take a care what you do.

At, vide quid agas.

C. I fear nothing in this matter.
O. Are you so secure?
C. He that speaks the truth, ought to fear nothing.
O That is a true saying indeed.
But how few are there that do not lie?
C. I am sure, I do not lie now.
O. You do almost perswade me.
Go your way: I believe you, because I never caught you in a lie.
C I thank God; Whom I beseech, that he would preserve me upright and undefiled.
O. I wish every one would pray so from their heart!
Now get you to eat your bever.

Hac in re nihil timeo.
Adeóne secúrus es?
Qui verum dicit, nihil timere debet.
Vera quidem ista est sententia.
Sed *quotusquisque non mentitur?*
Certus sum, me nihil mentiri nunc.
Propémodum persuades mihi.
Abi: *credo tibi*, quia *in mendacio nunquam te deprehendi.*
Est Deo gratia; quem precor, ut me *integrum & purum custodiat.*
Utinam ex animo omnes precarentur!
Recipe nunc te, ut edas merendam tuam.

Col. 51. *Giraldus. Eliel.*

G. Who are the Victors this week?
E. Where was you when the accounts were given in?
G I was sent for by my father; but who are the Victors? I pray you tell me.
E I and *Puteánus.*
G. Have you had a reward already?

Col. 51. Giraldus. Eliel.

Qui sunt victóres hac hebdómade!
Ubi eras cùm rationes rederentur?
Accersitus à patre fueram: sed qui sunt victóres? Dic sodes,
Ego & *Puteánus.*
Jamne habuistis præmium?

We

E. We have had it.
Habuimus.

G. What?
Quódnam?

E. Twelve Walnuts.
Duodénas juglandes.

G. Whoo, what a reward!
Hui, quale præmium!

E. Ho, you fool, do you value a reward by the worth of a thing then?
Eho, inepte, æſtimas ergò præmium ex rei pretio?

G. I ſee nothing elſe to be valued here.
Hîc nihil aliud video æſtimandum.

E. You are a baſe fellow, to ſeek after gain ſo.
Sordidus es, qui ſic lucro inhias.

Do you not remember the Maſter's word?
Non meminiſti verbum præceptoris?

G. What word?
Quod verbum?

E. A reward is given not for lucre, but for honours ſake.
Non lucri, ſed honoris cauſa datur præmium.

G. Now I remember it, as it were through a miſt, (or ſomewhat confuſedly.)
Nunc reminiſcor, *quaſi per nébulam.*

I will be more diligent hereafter.
Poſthac ero diligéntior.

E. So you will be a wiſe man at the laſt.
Sic tandem ſapies.

Col. 53. *Galatinus. Burchardus.*

G. Hey brave, we are diſmiſſed to play; did you not hear?
Euge *dimiſſi ſumus ad luſum*; audiſtíne?

B. What ſhould I do but hear, when I my ſelf was there?
Quidni audirem, quum égomet adfuerim?

C. Have you a mind to talk a little? and afterwards we will play together.
Platétne pauliſper confabulari? deinde ludémus unà.

Col. 53. Galatínus Burchardus.

B. I had rather play firſt.
G. But it is a hard matter to break off play
B. You ſay that which is very true, and I find it ſo in my ſelf.
G. Becauſe you approve of my reaſon then, give us ſome ſubject to talk of.
B. Nay rather it concerns you to give it, becauſe you challenged me.
G. You ſay fair; give me the Nouns in Latin, which I will propound to you in Engliſh.
B. Concerning what will you propound?
G. Concerning houſhold ſtuffe
B. I will ſtrive to anſwer, ſo you do not propound above ten?
G. I will count them on my fingers ends leſt perhaps I exceed the number.
Hear then.
B. I am ready.
G. A cupboard.
B. *Abacus.*
G. A Bench.
B. *Sella.*
G. A Candleſtick.
B. *Candelabrum.*
G. A Caldron.
B. *Ahenum*
G. A pair of Bellowes.
B. *Follis.*
G. A Pillow.

Mallem ego priùs lúdere.
Atqui *difficile eſt ludum abrumpere.*
Planè verum dicis, & ego in me ſic experior.

Quoniam igitur *placet tibi mea ratio*, da nobis aliquid argumenti ad confabulandum.
Imò tuum eſt dare, ut qui me laceſſiveris.

Æquum dicis; redde nómina Latinè, quæ tibi Anglicè propónam.

Quâ de re propones?

De ſupellectili.
Tentábo reſpondére, modò ne plura quàm decem propónas.
Enumerabo in digitis ne fortè número excédam.

Audi igitur.
Iſthic ſum.

Ful-

B. *Pulvinus.*
G. A Bolſter.
B. *Cervical.*
G. Linnen cloth.
B. *Linteum.*
G. A pot of earth.
B. *Olla.*
G. A Flagon of wine.
B. *Oenophorum.*
G. You have miſt once. — Errâſti ſemel.
B. Where? — Ubi?
G. You ſaid *linteum* for *lodix.* — Dixiſti *linteum* pro *lodice.*

B. I confeſſe it, I give you the winning once. — Fateor, *debeo tibi ſemel victoriam.*

G. Now propound again for your part, that you may get off, if you can. — Nunc viciſſim propône, *ut redimas.*

B. Will you anſwer concerning things to be eaten? — *Vis reſpondére de edúlibus?*
G. *As you pleaſe.* — *Ut libet.*
B. Freſh meat.
G. *Caro recens.*
B. Pork.
G. *Suilla.*
B. Veniſon.
G. *Ferina.*
B. Veniſon of a wild Boar.
G. *Aprugna.*
B. Sod milk.
G. *Lac decoctum.*
B. Whey.
G. *Serum, vel, Serum lactis.*
B. New cheeſe.
G. *Caſeus recens.*
B. Pottage.
G. *Jus carnium.*

B. Fiſh ſod.
G. *Piſcis elixus.*
B. Pickle.
G. *Condimentum.*
B. You are deceived.
G. What is it then?
B. Pickle, *Intinctus.*
G. I will have it to be *condimentum.*
B. But I will not contend.
G. Who contends? let us aſk ſome bodies advice.
B. But let us play firſt: that ſhall be done after.
G. Come on, it ſhall be done; let us not loſe our opportunity to play.

Falleris.
Quid ergo eſt?
Condimentum volo.
At ego nolo contendere.
Quis contendit? *conſulámus.*
Quin priùs ludámus: *illud fiet poſteriùs.*
Agé, fiet: *ne amittámus ludendi occaſiones.*

Col. 54. *Moſes. Olevitanus.*

M. I am weary long agoe to uſe our ſchool-games ſo often over.
O. What will you do then?
M. Let us go into our garden.
O. What ſhall we do?
M. We will walk, we will talk together, and rehearſe Gods benefits in his works.
O. Truly there is nothing more pleaſant: but in the interim we muſt beg leave of the maſter.
M. I have already got it for my ſelf, & alſo for one too whom

Col. 54. Moſes. Olevitanus.

Jamdudum tædet me toties *repetere luſus ſcholáſticos.*
Quid facies igitur?
Eámus in hortum noſtrum.
Quid agémus?
Ambulábimus, colloquémur, Dei beneficia in ejus opéribus commemorábimus.
Nihil ſané jucundius; ſed interim petenda eſt à præceptore venia.
Jamdudum impetrávi mihi, & item uni quem

whom I would carry with me.

quem vellem dúcere.

O. It is very well; let us go, on Gods name.

Bene res habet; eámus, ducente Deo.

M. I pray that he may keep us.

Precor ut nos cuſtodiat.

O. I pray the ſame that you do too.

Ego quoque idem precor tecum.

Col. 55. *Sulpinus.* *Munchius.*

Col. 55. Sulpinus. Munchius.

S. Have ye got leave to play?

Impetrâſtis ludendi facultatem?

M. We have got leave.

Impetrávimus.

S. For how long time?

Ad quod uſque tempus?

M. Till ſupper.

Ad cœnam uſque.

S. Who gave in the verſes?

Qui dedérunt verſus?

M. The firſt and ſecond boys.

Primi & ſecundi.

S. What did the other forms?

Quid cæteræ claſſes?

M. Every firſt Captain of the three next forms ſaid a Sentence out of the Scriptures.

Primus quiſq; decurio trium proximárum claſſium pronuntiávit unam è ſacris literis ſententiam.

S. Did ye not ſay prayers as we uſe to do?

Nonne precati eſtis, ut ſolémus?

M. We ſaid our prayers, and indeed whilſt the maſter was there: where was you?

Precáti ſumus, & quidem præſente ludi-magiſtro: *tu verò ubi eras?*

S. I was gone home, being ſent for by my mother.

Iveram domum, à matre accerſitus.

M. What do you think to do now then?

Nunc igitur quid agere cógitas?

S. To play an hour and an half; and then to betake my ſelf to my ſtudy.

Ludere *ſeſquihoram*; deinde *ad ſtudium me recipere.*

M. Would you have me to be your play-fellow?

Vin' tu, ut tibi ſim colluſor?

F. What ſhould I do but be willing?

Quidni velim?

M. With what game ſhall we exerciſe our ſelves ?
S. There is none pleaſeth me better then the hand-ball.
M. Nor me indeed.
S. Let us go ſee then, whether the other boyes have choſen ſides or no: for if we ſhould play by our ſelves it would be leſſe ſport.
M. Let us go ſee on Gods name.

Quo luſu nos exercébimus ?
Nullus eſt mihi jucúndior *pila palmaria.*
Nec mihi quidem.
Viſámus igitur an cæteri *partes ſortiti* ſint : nam *ſi ſoli luderemus, minus eſſet voluptatis.*
Viſámus ſanè.

Col. 56. M. R.

M. Will you go with me ?
R. Whither go you ſo haſtily?
M. To the pool, (or dyke.)
R. Why thither ?
M. To waſh my feet.
R. Go on Gods name; I have no need to waſh (or bathe) me now.
M. But in the mean time we will diſcourſe a little.
R. I have no great mind to diſcourſe now.
M. But diſcourſe is profitable, ſo it be onely of honeſt matters,
R But exerciſe of body is more profitable for me, for my health.
M. What if I ſhall tarry with you ?
R You ſhall do wiſely; and we will play together at the Hand ball: God ſend us good luck.
M. I will tarry.

Viſne ire mecum ?
Quò próperas ?
Ad lacum.
Quid eò ?
Lotum pedes.
I ſanè; nunc lotióne mihi opus non eſt.
Sed interim parùm fabulábimur.
Ne fabulári quidem nunc velim.
Atqui *útilis eſt confabulatio duntaxat de rébus honeſtis.*
At mihi utilior eſt ad valetúdinem exercitátio corporis.
Quid ſi manſero tecum ?
Prudenter facies : & nos pilâ palmariâ colludémus.
Bene vertat Deus.
Manebo.

I will

R. I will go with you to waſh another time: that is, when I ſhall have more time.
Aliâs lotum unà tecum ibo: *cùm ſcilicet longius erit temporis ſpacium.*

M. Let us buckle (or fall) to our ſport then.
Ad ludum igitur nos accingámus.

R. I make no ſtop in the buſineſſe.
Nulla eſt in me mora.

Col. 57. *Vincentius Benus.*

V. Why did you not play with us to day?
Cur hodie non luſiſti nobiſcum?

B. I had no time to play.
Non erat mihi ludendi ſpaciũ.

V. What buſineſſe had you?
Quid habébas negótii?

B. I had not done my task.
Non abſólveram penſum meũ.

V. What task?
Quod penſum?

B. I had half a copy to write forth
Dimidium exemplaris reſtábat mihi perſcribendum.

V. Have you quite done it?
Perfeciſtine?

B. I have quite done it.
Perfêci.

V. I commend your diligence you ſhall play another time at leaſure.
Laudo tuam diligentiam; lúdes aliàs otioſé.

B. When it pleaſes God.
Cùm voluerit Deus.

V. You ſay well. For nothing can be done without his pleaſure.
Rectè dicis. Nam *abſque voluntáte ejus fieri nihil poteſt.*

Col. 58. *The firſt boy, the Maſter, the ſecond, and the third boy.*

Col. 58. Primus puer, Præceptor, ſecundus puer, & tertius.

Pri. God ſave you, maſter.
Salve, præceptor.

Præ. Chriſt Jeſus ſave you, children. Amen. Have ye ſaid already?
Sit vobis ſalus à Chriſto, pueri. Amen. Jámne repetiviſtis?

Pri. Yes, maſter.
Etiam præceptor.

Præ. Who taught you?
Quis docuit vos?

Pri. The uſher.
Subdoctor.

Præ. What would ye have now?
Quid nunc vultis?

Se. That by your leave we may play a little.
Ut per te liceat nobis paulùm per lúdere.

It is not time to play.
Non eſt ludendi tempus.

1 er. We do not begg for all, but for us little boyes only.
Non petimus omnibus, ſed nobis parvulis tantum.

Præ. But it raines, as ye ſee.
Ecqui *pluit*, ut videtis.

Se. We will play in the gallery.
Ludémus in pergulâ.

Præ. At what game?
Quo luſu?

Se. With pins, or Walnuts.
Aciculis, vel juglandibus.

Præ. What will ye giue me?
Quid mihi dabitis?

Pri. We will ſay Nouns.
Dicemus nomina.

Præ. How many will ye ſay a piece?
Quot dicetis ſinguli?

Pri. Two.
Duo.

Præ. Say then.
Dicite igitur.

Pri. Paper, *Charta.*
Inke, *Atramentum.*

Se. I have ſaid.
Dixi.

A book,
Liber.
A little book,
Libellus.
I have ſaid.
Dixi.

Ter. A Cherry,
Ceraſum.
Walnuts,
Juglandes.
We have ſaid.
Diximus.

Præ What pretty little fellows ye are!
Quàm belli eſtis homunculi?

Play till ſupper.
Ludite ad cœnam uſque.

Pu. We thank you, Maſter.
Gratias agimus, præceptor.

Col. 59. A. B.

A. Where is your father now?
Ubi nunc eſt pater tuus?

B. I think he is at Lyons.
Puto eum eſſe Lugduni.

A. What doth he there?
Quid illic agit?

B. He plaies the Merchant.
Negotiátur.

A. How long hath he traded?
Ex quo tempore?

B. Since the beginning of the mart.
Ab ipſo initio mercatûs.

A. I greatly wonder how he dares tarry there ſo many dayes, when there is ſuch a great plague all up and down the city.

Valdè miror quî audeat illic commorári tot dies, quum *peſtilentia* tanta ſit *per totam urbem.*

B. It is no ſuch great wonder.

Non eſt adeò mirandum.

A. Doth it ſeem ſo to you?

Itáne tibi videtur?

B. Yes indeed: for he hath bin at other times in greater danger: but the Lord God hath evermore preſerved him.

Ita profectò: fuit enim aliàs in majóre periculo: ſed Dóminus Deus ſemper eum cuſtodívit.

A. I believe ſo, and will yet preſerve him.

Credo equidem, & adhuc cuſtodiet

B. But when will he come back again?

Sed quando eſt reverſurus?

A. I know not: we look for him every hour.

Neſcio: *in horas exſpectámus.*

B. God ſend him well back again.

Reducat illum Deus.

A. So ſay I.

Ita precor.

Col 60 *Elizæus. Delphinus.*

Col 60. Elizæus. Delphinus.

E. What are you ſo over-joyed for?

Quâ de re ſic elatus es lætitiâ?

D. My father is newly come.

Pater meus modò advénit.

E. What matter is it to me?

Quid meâ refert?

D. Yes a great deal, becauſe he hath got us leave to play.

Imò, plúrimum; quia nobis impetrávit ludendi veniam.

E. Do you ſay ſo?

Ain' tu?

D. See, the boyes are already playing in the court-yard

Vide pueros jam ludentes in aréâ.

E. Let others play on Gods name, I had rather ply my book than play.

Ludant ſanè alii, ego ſtudére malim quàm ludere.

D. And ſo had I: But when time ſerves. For (as the proverb goes), There is a time for every thing.

Nec minus ego: ſed, in témpore. Nam (ut eſt in Proverbio) *Omnia tempus habent.*

Whereupon our *Cato* give's us good counſel

Unde & nos rectè monet *Cato* noſter.

Mirth with thy labour ſometimes put in ure:
That better thou thy labour mayeſt endure.

Interpone tuis interdum gaudia curis;
Ut poſſis animo quemvis ſufferre laborem.

E. The things are true which you ſay, I confeſſe; but in the mean time let me alone, that I may ply my Book in good earneſt.

Vera ſunt quæ dicis, fateor; ſed interim *mitte me, ut ſeriò ſtudeam.*

D. You may ply your book for all me, I do not hinder you; but I will take this opportunity.

Per me ſtudeas licet, nihil impedio; at ego hac utar occaſione.

E. Make uſe of it, on Gods name.

Utere ſanè.

Col. 61. *The Monitor. A boy of the company. Likewiſe another boy.*

Col. 61. Nomenclator. Quidam puer ex turba. Item alius.

N. Ho, boyes, ho, ho, ho:

Heus, pueri, heus, heus, heus.

Q. Why do you call out ſo oft?

Quid clámitas?

N. You muſt give over play.

Deſiſtendum eſt à luſu.

Q. O thou noddy, it is not all out four a clock yet.

Eho *inepte*, *nondum quarta* exacta eſt

A Why did you not give a token?

Cur non dediſti ſignum?

N Becauſe the little bell's top: is broken.

Quia *tintinnábuli funis* fractus eſt.

Call

A. Call again, but ſpeak higher.
N. Ho boys, come all in again.
N. Make haſte, make haſte, I ſay; the Maſter haſteneth you.
A. Give over calling; they all come running.

Clama iterum, ſed attolle vocem.
Heus pueri; *recipite vos omnes*
Feſtinate, feſtinate, inquam; *urget præceptor.*
Deſine clamare; *accurrunt omnes.*

Col. 62. *Orentius. Quintus.*

O. Why are you ſo merry?
Q. Becauſe my father is come.
O. Say you ſo? whence came he?
Q. From *Paris.*
O. When came he?
Q. Juſt now.
O. Have you ask't how he did already?
Q. I asked him how he did, when he alighted from off his horſe.
O. What did you to him beſides?
Q. I pull'd off his Boots and Spurs.
O. I wonder you tarried not at home for his coming.
Q. Neither would he ſuffer it, nor was I willing: eſpecially now, when the leſſon is to be heard.
O. You take a ſafe courſe for your ſelf, in that you have regard to the time.
Q. But how doth your father? is he well?
O. Well, by Gods bleſſing.
Q. Truly I am very glad of it,

Quid ita lætus es?
Quia venit pater?
Ain' tu? unde venit?
Lutetia.
Quando advénit?
Modò.
Jámne ſalutâſti?
Salutávi, quum *ex equo deſcenderet.*
Quid ampliùs illi feciſti?
Calcaria detraxi & ocreas.
Miror te non *manſiſſe domi propter ejus adventum.*
Nec ille permiſiſſet, nec ego vellem: præſertim nunc cùm audienda eſt prælectio.
Bene tibi conſulis, qui témporis rationem habeas.
Sed *quid pater, valetne?*
Rectè, Dei beneficio.
Equidem gaudeo plúrimùm both,

both for your ſake and his, that he is come ſafe again from his journy.

Q. You do like a friend: but to morrow we will talk together more at large.

See the maſter who is now going into the ſchool.

O. Let us go take our leſſon.

tuâ, & ejùs causâ, quòd ſalvus *peregrè redierit.*

Facis ut amicum decet; ſed *cras pluribus verbis colloquémur.*

Vide præceptorem, qui jam ingréditur auditorium.

Eámus audítum prælectiónem.

Col. 63. *Mark Aaron.*

M. I pity you.

A. Why ſo?

M. Becauſe you miſuſe your pen ſo pittifully.

A. How do I miſuſe it?

M. Becauſe you hold it very ill-favouredly as you mend it.

A. It is none of my fault; do not you miſtake your ſelf.

M. Whoſe then?

A. My pen-knife', the edge whereof is dull.

M. Your pen knife is not to blame; but your ſelf.

A. Why ſay you ſo?

M. Becauſe you ought either to have whetted your pen-knife, or borrowed another elſwhere, at the leaſt for this preſent occaſion.

A. I dare not ask one.

M. Why are you afraid?

A. Leſt it ſhould be deny'd me.

M. Look, here is mine for you.

A. I thank you.

Col. 63. Marcus. Aaron.

Miſeret me tuî.

Quid ita?

Quòd penna tua tam miſerè abutáris.

Quomodo abutor?

Quia *peſſimè tractas in acuendo.*

Non eſt culpa mea; ne quid erres.

Cujus igitur?

Scalpelli mei, cujus *acies obtuſa eſt.*

Scalpellum in culpâ non eſt, ſed tu ipſe.

Cur iſtud dicis?

Quia debuiſti vel ſcalpellum tuum acuere, vel aliud aliunde rogare commodatò, ſaltem ad præſens negotium.

Non audeo pétere.

Quid times?

Ne mihi denegétur.

Ecce tibi meum.

Gratias ago.

Wiſe

M. Use it as much as you will, but use it well.
A. I wil notwittingly misuse it
M. And be not so loth to ask another time.
A. My nature is such. I use to be more willing to give than to ask.
M. I would there were many such as you are: yet notwithstanding, he that willingly doth a favour, may likewise freely desire one. But I hold you too long; dispatch what you was about.

Col. 64. A. B.

A. Why is not *Peter* come to the school?
B. He is busie.
A. In what employment?
B. In piling up wood.
A. How do you know?
B. I was told.
A. By whom?
B. By his father.
A. Where saw you him?
B. He met me when I came.
A. See you do not frame a tye; for I will ask him if I chance to meet him in the streets
B. You will find it to be so as I say.

Col. 65. *Sulpitius. Roger.*

S: Why was you away to day morning?

Utere quantum voles, sed rectè.
Sciens non abutar.
Nec sis posthac *tam verecundus in petendo.*
Sic est ingenium meum, Soleo libentius dare quàm petere.
Utinam multi essent tui similes: sed tamen *qui libenter dat beneficium, is petere libere potest.*

Sed *ego te nimis detineo; perfice quod cœperas.*

Col. 64. A. B.

Cur non *Petrus* venit in scholam?
Est occupatus.
In quo negotio?
In *ligno struendo.*
Qui scis?
Dictum est mihi.
A quo?
A patre ejus.
Ubi eum vidisti?
Fuit mihi obviàm quum venirem.
Vide nè mentiaris; nam ex illo quæram. si fortè occurrat mihi per vicos.
Reperies sic ut dico.

Col. 65. Sulpitius. Rogerus.

Cur hodiè manè abfuisti?

R. I was buſie.
Occupatus eram.
S. In what employment?
In quo negotio?
R. In writing a letter to my mother.
In ſcribendis ad matrem literis.
S. What need had you to write to her?
Quid opus erat, illi ſcribere?
R. Becauſe ſhe had writ to me.
Quia ad me ſcripſerat.
S. You writ back then?
Ergò re-ſcripſiſti?
R. You ſpeak properly.
Propriè loqueris.
S. Whence had ſhe ſent you a letter?
Unde tibi miſerat literas?
R. Out of the country, I mean from our town.
Rure, nempe ex villa noſtra.
S. When went ſhe into the countrey?
Quando rus profecta eſt?
R. The other day.
Superioribus diebus.
S. What doth ſhe do in the country?
Quid agit ruri?
R. She looks after our country-buſineſſes.
Curat noſtra *negotia ruſtica.*
S. What eſpecially?
Quid potiſſimùm?
R. She gets things ready which are neceſſary for the next vintage.
Præparat ea quæ ſunt opus ad proximam vindémiam.
S. She doth wiſely.
Prudenter agit.
R. How can you probe that?
Unde iſtud probes?
S. For in all things a diligent preparation ſhould be uſed.
Nam *omnibus in rebus adbenda eſt præparatio diligens.*
R. Who taught you that?
Quis te iſtud docuit?
S. A School-maſter dictated it it out of *Tully*.
Quidam pædagogus dictavit è Ciceróne.
R. Upon what occaſion?
Quâ occaſióne?
S. When he admoniſhed me to be ſure to get my ſelf ready to ſay my weeks work the next day.
Quum admonéret, ut me diligenter parárem ad *reddendam hebdómadam* poſtero die.
R. Truly he gave you good advice.
Profectò rectè monebat.

But

S. But let's return to the purpoſe.
Have you not a Baily, to look after your buſineſſe in the country?

Sed ad propoſitum revertámur.
Non habétis *villicum*, qui curet ruri negótia veſtra?

R. Yes; we have both a Baily, and men, and maids.

lmò, & villicum habémus, & famulos, & ancillas.

S. What need is ther of your mothers help there?

Quid opus eſt illic tuæ matris operâ?

R. Becauſe ſhe better knowes how to provide every thing than thoſe unskilful country-clowns.

Quia meliùs novit providére rebus omnibus, quàm iſti *imperiti ruricolæ.*

S. Is there no other reaſon?

Nihilne ampliùs?

R. Let me make an end of what I intended to have ſaid.

Sine me finire propoſitum.

S. I thought you had made an end: Go on.

Putábam te abſolviſſe: Perge.

R. Moreover (as I have heard my father ſay) the maſters main care is requiſite in the ordering of a family.

Etiam (ut ex patre audivi) *præcipua cura domini requiritur in re familiari adminiſtranda.*

S. Therefore your father ſhould rather have been now at your country-Farm.

Ergò pater tuus nunc potiùs deberet ad villam eſſe.

R. He cannot.

Non poteſt.

S. What doth hinder him?

Quid próhibet?

R. Becauſe he is all buſie at his trade,

Quia *totus eſt in arte ſua occupatus.*

S. He will get more profit (as I conceive) by that matter.

Majorem (ut opinor) *ex ea re fructum cápiet.*

R. Who make's any queſtion?

Quis dúbitat?

S. Thence it comes to paſſe therefore that he leavs all

Indé igitur fit, ut relinquat uxori omnem

the

the care of his houſhold affairs to his wife.

curam rei domeſticæ.

R. It is juſt ſo.

Omnino ſic eſt.

S. But when will your mother come back again?

Sed mater quando eſt reverſura?

R. Hardly before the Vintage be done.

Vix antè perfectam Vindémiam.

S. What will you doe? will not you go to gather Grapes, (or, get in the Vintage?)

Quid tu? non ibis *Vindemiátum*?

R. My mother (I hope) will ſend for me ſhortly.

A matre (ut ſpero) *brevi accerſar.*

S. But, I pray you, what do we minde?

Sed, quæſo te, quid cogitamus?

R. All the boyes run into the School now.

Jam *omnes in auditorium currunt.*

S. It is well:

Bene res habét:

R. Let us runne too, that we be not the hindermoſt (or the lag.)

Currámus & nos, ne poſtrémi ſimus.

Col. 66. *Riparius. Amadæus.*

Col. 66. Riparius. Amadæus.

R. Have you heard the clock?

Audiſtine horológium?

A. It hath ſtruck a good while ago.

Dudum ſónuit.

F. Have you counted the clock?

Dinumerâſti horas?

A. I have counted it.

Dinumerávi.

R. What a clock is it?

Quota eſt?

A. Almoſt half an hour paſt one.

Ferè ſeſquiprima.

R. It is almoſt leſſon-time then? ſee you be ready.

Inſtat igitur prælectiónis tempus: *fac ut paratus ſis.*

After I have eaten my bever, ſee, I am ready.

Ubi merendam peredero, ecce me paratum.

Why

R. Why was you not with us at noon?
Cur meridie non adfuisti nobiscum?

A. I was gone abroad with the master's good leave.
Prodieram cum bona venia præceptôris.

R. But in the mean time I hinder you.
Sed interim sum tibi impedimento.

A. You do not hinder me.
Nihil impedis.

I have not lost so much as a mouth-ful by your interrupting me.
Me bolum quidem pérdidi interpellatione tuâ.

R. It is well:
Go on, but make haste.
Bene habet;
Perge, sed matúra.

Col. 67. *Ligorius, Saracinus.*

L. Have you done what you ought to do?
Feciſtine officium tuum?

S. In what matter?
Quâ in re?

L. In repeating your lesson.
In repetenda lectione.

S. I have repeated nothing yet.
Nihil adhuc repetivi.

L. What was the reason?
Quid in causa fuit?

S. I tarried till my fellow came back.
Expectabam dum rediret compar.

L. Whither is he gone?
Quò ille ivit?

L. Home.
Domum.

S. Why thither?
Quid eò?

L. To fetch his Bever.
Petitum merendam.

S. What if he come somewhat late?
Quid si redibit seriùs?

L. I cannot tel; It may be so.
Nesci; fieri potest.

S. Will you repeat with me in the mean time?
Vis interea mecum repetere?

L. Truly I do not say nay.
Equidem non recúso.

S. Let us go somewhither aside then, that no body may trouble us.
Secedámus igitur, ne quis molestus sit nobis.

S. Truly you do well to put me in mind:
Profectò *bene mones:*

No body can ply his book in ſuch a noiſe and clamour of them that walk to and fro.

Nemo ſtudere poteſt in tanto ambulatorum ſtrepitu & clamore.

L. See yonder a place a great deal out of the way, where there are no body walking.

Aſpice illic *locum remotiſſimum*, ubi nulli ſunt ambulantes.

S. Let us go thither.

Eámus illic.

Col. 68. D. E

Whither go you ſo faſt?

I am going to my ſupper.

What do you?

I have ſup't already.

At what a clock?

At five, as we commonly uſe to do.

What will you do now?

I will get ſome of thoſe things which we have to ſay to morrow.

I have learnt of my maſter, That we muſt not ſtudy ſo ſoon after meat.

I have learnt that too; but now I will learn by heart.

What will you do then?

I will ſometime, to ſatisfie my mind, read and read over again my leſſon by piece-meal.

And what then?

And ſo it will come to paſſe by little and little, that I ſhall get a good piece of my leſſon, without care, without toil, and without trouble.

Col. 68. D. E.

Quo próperas?

Eo cœnatum.

Quid tu?

Jam cœnávi.

Quotâ hora?

Quinta, *ut fere ſolémus:*

Quid nunc ages?

Répetam aliquid eórum, quæ reddere habémus cráſtino die.

Ego didici ex pædagógo meo, *Non eſſe tam citò à cibo ſtudendum.*

Iſtud ego quóque didici; ſed volo nunc ediſcere.

Quid ergo facies?

Ego, *quaſi animi cauſa prælectionem particulátim* aliquoties *legam & perlegam.*

Quid tum?

Ita *paulatim* fiet, ut ſine cura, ſine tædio, ſine moleſtia bonam partem prælectionis ediſcam.

I do

E. I do not well understand those things and verily you seem to me to be wiser then your age requires.

Ista non satis intelligo, & certè videris mihi supra ætatem sapere.

D. It is no such hard matter but I could teach you, but that you make so much haste to your supper.

Non est res adeò difficilis quin te docére possim, nisi ad cœnam properáres.

F. You do well to put me in mind of my supper in time.

De cœna in tempore admones.

I will therefore for its sake get me home.

Ego igitur ejus causâ me domum recipio.

Farewell.

Vale.

D. God send you well thither and back again.

Ducat te Deus, & reducat.

A short Preface, which was prefix't before the next seven Colloquies.

Præfatiuncula, quæ septem proximis Colloquiis præfixa erat.

LEst Children should learn to do ill by doing nothing, corrupting one another, especially with idle chat, and lewd or fond discourse; they are to be moved by all means, to use, two or three together, in the

NE *Pueri nihil agendo discant malè agere*, præsertim otioso sermone, proviſque aut ineptis colloquiis sese invicem corrumpentes: omnibus modis incitandi sunt, ut in schola, dum præceptoris in-

School, whilſt they look for the maſter's coming, to repeat among themſelves what he hath ſet them.

This pleaſant exerciſe will do them a great deal of good, and be able to divert them from idleneſs, wantonneſs, and many other things that are evil, wherwith God is offended

But becauſe ſuch kind of repetitions do not uſe to be made without childrens talking together & children of themſelves, unleſs they be taught do nothing but ſpeak barbarouſly; we have therefore here propounded ſome ſhort Forms of talking together touching this ſubject, that they may learn by little & little to ſpeak Latin among themſelves.

But it will reſt upon the maſters diligence that he now and then do explain theſe Colloquies to his Scholars, and teach them how they ſhould exerciſe themſelves, both at home and in the School, in theſe and others of that kind, (which himſelf may give them); and that he chyd and anon among-hand exhort them thereunto.

greſſum expectant, aſſuefcant interea bini ternive, id quod ab eo præſcriptum fuerit, ſimul repetere.

Plurimùm proderit hæc illis jucunda exercitátio, eoſque interim ab otio, laſcivia, multiſque aliis rebus malis, quibus offenditur Deus, avértere pó erit.

Sed quia ſine puerili Colloquio ejúſmodi repetitiones tractári non ſolent; *pueri autèm ipſi, niſi inſtituti fuerint, nihil aliud quàm barbarè loquuntur*; idcircò ut *Latinè inter ſe loqui* paulátim diſcant, hac de re hîc aliquot breves colloquendi fó mulas propoſuimus.

Cæterùm in *præceptoris diligéntiâ ſitum erit*, ut hæc ipſa Colloquia diſcipulis aliquóties interpretétur & doceatque quómodo in his, & aliis ejus géneris (quæ trádere ipſe póterit) ſeſe & domi & in Schola debent exercére, ad iſque illos *identidem* cohortétur.

So

So it ſhall come to paſs in time, that he ſhall alwaies have them more ready and cheerful to render thoſe things in ſeaſon, which he ſhall appoint: hereby alſo he ſhall bring it about, that he may diſpatch his duty of teaching with leſs labour and trouble.

Ita fiet, *progreſſu temporis*, ut promptiores ſemper & alacriores eos habitúrus ſit ad ea *matúrè* reddenda, quæ præſcripſerit: hinc etiam conſequetur, ut minùs cum labóre ac moleſtiâ, docendi munus exequátur.

Southwarth Burr
his book

Southwarthius Burr
est liber

Col. 69. *A. B.*		Col. 69. A B.
A. Will you let us say together?		*Visne repetámus unâ?*
B. What?		Quídnam?
A. That which is appointed us.	5	Id quod nobis præscriptum est.
B. Truly I am willing: but what kind of saying shall we use?		Equidem volo; sed quo génere repetendi utemur.
A. Let us hear one another by turns.	20	*Audiámus nos vicissim.*
B. So the master doth often advise us.		Sic *præceptor* nos monet sæpe.
A. He adviseth us well: but we obey badly.		*Rectè monet; sed malè paréimus*
B. Whether shall begin?	20	Uter incipiet?
A. I, if you so please.		Ego, si tibi placet.
B. It pleaseth me passing well; begin therefore.		*Maximè placet*; incipe igitur.
A. The Nouns of the second declension are declined after these examples in Latin.	25	Secundæ declinatiónis nomin his exemplis Latinè declinantur.
Magister.		
Puer.		
Dominus.	30	
Lánius.		
Antónius.		
Regnum.		
B. Which are to be declined to day?		Quæ sunt hodie declinanda?
A. *Lanius* indeed is yesterdays Noun, and *Antonius* to dayes.	35	Hesternum quidem est *Lánius*, hodiernum verò *Antónius*.
B. Why do we every day repeat, what we had said the day before?		Cur nos id repétimus quotidie, quod pridie reddidimus?
A. Because the master so bids.	40	Quia sic præceptor jubet.
B. I know that well enough: but why doth he bid?		*Id satis scio: sed cur jubet?*

To

A. To ſtrengthen our memory.
B. Come on, decline *Lanius*.
A. Singulariter Nominativo *hic Lanius*.
Genitivo *hujus Lanii*, and ſo on to the end.
B. Turn it into Engliſh.
A. *Lanius, Lanii*, of the Maſculine Gender, a Butcher.
B. Decline *Antonius*.
A. Sing. Nom: *Hic Antonius*.
Gen: *hujus Antonii*.
Dat: *huic Antonio*.
and ſo on to the end.
B. Turn it into Engliſh.
A. *Antonius, Antonii*, of the Maſculine Gender, is the name of a man, in Engliſh Antony.
B. Why do you ſay the name of a man? you are not a man yet.
A. I confeſſe it, but there are other *Anthonies* which are men.
B. I wiſh you may be a man ere long!
A. I ſhall be one, by Gods help
B. Mind now, that you may hear me, as I have heard you.
A. I am ready to hear you. Speak out with a courage.
B. The Nouns of the ſecond Declenſion ——.
A Give over; the Mr. is here.
B. I hear him cough. Let us give over; for fear he ſhould think we prate.

Ad confirmandā memó iam ꝑè, declina *Lántus*.
S. N, Hic *Lanius*.
G. hujus *Lanii*, &c. ad finem uſque.
Verte Anglicé.
Lanius, lanii, M. G. a Butcher.
Declina *Antonius*:
S N Hic *Antonius*.
G. hujus *Antonii*.
D. huic *Antonio*, &c. ad finem uſque.
Verte Anglicé.
Antónius, Antónii g. m. eſt nomen viri.
Cur dicis nomen viri? *tu nondum es vir.*
Fáteor, ſed ſunt alii *Antonii* qui viri ſunt.
Utinam aliquando vir videas.
Evá iam, *Deo juvante.*
Attende nunc, ut viciſſim audias me.
Iſtic ſum
Dic audacter:
Secundæ declinationis nómina ——.
Déſine. Præceptor adeſt.
Audio tuſſientem;
Deſiſtamus, ne putet nos garrire.

Col. 70. C. D.

C. The maſter will be here by & by; let us repeat.
D. What need have I to repeat? I have repeated enough by my ſelf.
I can ſay all by heart.
C. What then? the oftner you ſhall get it over, the better you will retain it.
D. You adviſe me fair: I thank you.
C. Begin; the time paſſeth.
D. Nounes of the fourth declenſion.
C. You miſtake, friend; We muſt begin with yeſterdayes example.
D. I confeſſe, I have miſtaken.
C. Therefore now ſay right.
D Sing: Nom: *Hoc ſedile.*
Gen: *hujus ſedilis*, and ſo on to the end.
Nounes of the fourth declenſion are declined after this example:
Sing: Nom: *Hic ſenſus.*
Gen: *hujus ſenſus.*
Dat: *huic ſenſui.*
C. So much for that: I hear the maſter.

Col. 71. E. F. G.

E. What would you do, *Francis?* The maſter is juſt a coming.
F. Is he juſt a coming? it is not yet half an hour after two a clock.

Col. 70. C. D.

Mox aderit præceptor; repetámus.
Quid opus eſt mihi repetitióne?
Solus repetívi ſatis.
Omnia teneo memória.
Quid tum? *quanto ſæpius repetes, tantò melius tenebis.*
Bene mones:
Habeo tibi grátiam:
Incipe; *tempus abit.*
Quartæ declinatiónis nomina.
Erras, amice.
Incipiendum eſt ab exemplo heſterno.
Errávi, fateor.
Dic igitur nunc rectè.
S. N. *Hoc ſedile.*
G. *hujus ſedilis*, &c. ad finem uſque.
Quartæ declinationis nomina hoc exemplo declinantur.
S. N. *Hic ſenſus.*
G *hujus ſenſus.*
D. *huic ſenſui.*
Hæc hactenus; audio præceptorem.

Col 71. E. F. G.

Quid agas *Franciſce?*
Inſtat præceptorius adventus.
Scilicet, inſtat? *nondum eſt ſemihóra poſt ſecundam.*

Never-

G. Nevertheleſs, we ought not thus to waſte our time in the mean while: let us repeat.

Tamen non debémus interim *tempóne* ſic *abuti*: *repetamus*.

E. It ſhall not ſtick at me, for I am ready.

Non ſtabit per me, ego enim ſum parátus.

Beg in then.

Incipe igitur.

F. Tarry a little, I pray you,

Expectate parumper quæſo,

E. I am one of your company.

ego ſum veſtræ decuriæ.

F. Make haſte.

Maturá.

E. Let us ſay every one his caſe in order, as our maſter doth ſometimes teach us.

Dicámus ſuum quiſque caſum ordine ut interdum nos docet præceptor.

G. There is enough ſaid.

Satis eſt verbórum.

Minde.

ttendite.

E. What do we elſe?

Quid aliud agimus.

F. The Nouns of the third declenſion are declined in Latine after theſe examples:

Tertiæ declinatiónis Nomina his exemplis Latinè declinantur:

Pater.
Lumen.
Rupes.
Meſſis.
Pars.
Sedes.
Veſtigal.
Láquear.

G. Sing. Nom. *hæc rupes.*
E. Gen. *hujus rupis.*
F. Dat. *huic rupi.*
G. Acc. *hanc rupem.*
E. Voc. *ô rupes.*
F. Abl. *hac rupe.*
G. Plur. Nom. *hæ rupes.*
F. Gen. *harum rupum.*
F. You have miſt, Gabriel; amend your error.

Errâſti, Gabriel: *Corrige erratum.*

G. Gen. *harum rupium.*

E. Dat. *his rúpibus.*
F. Acc: *has rupes.*
G. Voc: *O rupes.*
F. Abl: *ab his rúpibus.*
E. **Turn it into Engliſh.** *Verte Anglicé.*
G. *Rupes, rupis,* g. f. a rock.
E. Put it in a ſpeech
F. **It is not in our book.** *Non eſt in libro noſtro.*
E. But the Maſter hath taught it us Sed præceptor docuit.
G. *Alta rupes,* a high rock.
E. You ſpeak after your own country faſhion; áſpirate the word [*high*] luſtily. More pátrio dicis: áſpera *fortiter* **high.**
F. *Alta rupes* an high rock.
G. Sin: Nom: *hæc meſſis.*
Gen: *hujus meſſis.*
E. Dat: *huic meſſi.*
F. And ſo on to the end of this Noun. &c. uſque ad finem hujus Nóminis.
And then they go on to talk together thus. Deinde ſic pergunt colloqui.
E. Ye have both miſſed. Ambo errâſtis.
F. I confeſſe I have miſſed. Erravi, fáteor.
G. And I too; but whether ſhall be capt? Ego quoque; ſed *uter erit victus?*
E. The maſter ſhall judge. Præceptor judicabit.
F. You ſay fair. *Æquum dicis.*
E. Will you let us ſay again to ſtrengthen our memory? Vultiſne dicamus iterũ ad confirmandam memóriam?
F. What elſe? Quidni?
G. What if the Maſter come upon us? Quid ſi præceptor intervéniat?
E What then? he will highly commend us Quid tum? *laudábit nos pleno ore.*
G. But we muſt change our order. Sed *mutandus eſt ordo.*
E. There is no doubt of it; begin *Francis.* *Non eſt dubium;* incipe, *Franciſce.*
F. The Nouns of the third declenſion, &c. Tertiæ declinatió is nomina &c.

Col.

Col. 72. *H. I.*	*Col. 72. H. I.*
H. Will you repeat with me?	Viſne repétere mecum?
I Why ſo quickly?	Cur tam citò?
H. For fear leſt the Monitor ſhould find us prating, or idle.	*Ne obſervator ms deprehendat* garrientes, aut otiósos.
I. Come on, let us repeat; but whether ſhall begin?	Agè, reperámus; ſed uter incipiet?
H. I, becauſe I am the victor.	Ego, quia victor ſum.
I. Say then.	Dic igitur.
H. *Prudens* a Noun Adjective is thus declined into genders	*Prudens* nomen Adjectivum, ſic declinátur in géneta.
Hic Prudens of the Maculine Gender.	*Hic Prudens.* g. m.
Hæc Prudens of the Feminine Gender.	*Hæc Prudens.* g. f.
Hoc Prudens of the Neuter Gender.	*Hoc Prudens.* g. n.
The ſame Noun is thus declined into caſes.	Idem nomen ſic declinatur in caſus.
Sing: Nom: *hic, hæc, & hoc Prudens.*	
I. Gen: *Prudentis.*	
H Dat: *Prudenti.*	
I. Acc: *Prudentem & Prudens*, &c. uſque ad finem.	*And* ſo on quite to the end.

Col. 73. *L. M.*	*Col. 73. L. M.*
L. Why are you idle?	*Cur tu es otiósus?*
M I am not idle at all.	Non ſum omninò.
L. What are you adoing then?	Quid agis igitur?
M I am thinking upon laying my leſſon.	*Cogito de lecti ne reddendâ.*
I. And I am doing ſo too; let us repeat together.	*Ego quoque id ago*; repetámus unâ.

Be

M Be it ſo; but what courſe ſhall we take?

L. Do you play the maſter's part, and I will play the ſcholars.

M. I like the motion very well, but be not too ſharp with me.

L. Do not fear, you have known me ſufficiently.

M. I have known you.

L. Decline *Lego*, in the Infinitive Mood.

M. The præſent tenſe and præterimperfect tenſe of the Infinitive Mood, *Legere*; The Præterperfect tenſe and Præterpluperfect tenſe, *Legiſſe*.

L. Go on.

M. I pray you, maſter, let me take my breath a little.

L. Well, I give you leave; have you breathed enough?

M. Enough.

L. Go on now.

M. The future tenſe of the Infinitive Mood, *Lecturum eſſe*. The Gerunds, *Legendi*, and ſo to the end.

L. I am glad you have done your buſineſſe well.

M. And I am glad for my own ſake. But God muſt have the thanks.

L. You ſay well; I wiſh you ſpake from your heart.

M. Truly I do ſpeak from my heart.

Fiat; ſed *quam rationem tenebimus?*

Age tu præceptoris partes, ego diſcipuli.

Valde placet mihi conditio, ſed ne ſis mihi auſterior.

Ne timeas, *nôſti me ſatis.*

Novi.

Declina *Lego*, in modo infinito.

Infiniti modi tempus præſens & præteritum imperfectum, *Légere*

Præteritum perfectum & pluſquamperfectum *Legiſſe*.

Perge.

Sine me pauliſper reſpiráre, quæſo, præceptor.

Agé, ſino; *ſatiſne reſpirásti?*

Satis.

Perge nunc.

Futúrum indefinitum, *Lecturum eſſe*.

Gerundia, *Legendi*, &c. ad finem uſque.

Gaudeo te rectè feciſſe officium.

Ego verò mihi grátulor.

Sed eſto Deo grátia.

Rectè dicis, útinam ex ánimo!

Ex ánimo certè.

It

It is well, let us give over; I perceive the master is coming.

Bene habet, desinámus; *sentio præceptoris adventum.*

M. See where he is, he is just here.

Eccum adest.

Col. 74. *N. O. P. Q. R.*

Col. 74. N. O. P. Q. R.

N. O ho boyes, we are five of us here, let us repeat to days Verb, as we use to do before the master.

Heus pueri, nos hîc sumus quinque: repetámus *hodiernum Verbum*, ut solemus coram præceptore.

O No body (as I suppose) will speak against it.

Nemo (ut opinor) *contrádicet.*

P. Who should speak against it?

Quis contradiceret?

Q. It's a matter that concerns us all.

Nostra ómnium res agitur.

R. Begin then, *Nicolas*, you that sit uppermost.

Incipe igitur *Nicolae, qui primus sedes.*

N. The Present tense of the Optative and Subjunctive Mood.

Optativi & Subjunctivi Modi Præsens.

O. *Audiam.*

P. *Audias.*

Q. *Audiat.*

R. *Audiamus.*

N. *Audiatis.*

O *Audiant.*

The Preter imperfect-tense,

Præteritum Imperfectum.

P *Audirem.*

Q. *Audires.*

R. *Audiret.*

N. *Audirémus.*

O *Audirétis.*

P. *Audirent.*

The Preterperfect-tense.

Præteritum perfectum.

Au-

P. *Audíverim.*
Q. *Audíveris.*
R. *Audíverit.*
N. *Audíverimus*, &c.
They go on in order unto the end of the verb.

Usque ad finem verbi pergunt ordine.

Col. 75. S. T. U.

S. This day is holy day with us, and we have played enough already.
T. Enough, I think.
S. Are you content then we should confer about our studies for our minds sake.
T. Truly you will do me a courtesie.
U. And me a very great courtesie.
T. But what shall we treat of?
S. Let us try how to decline some verb both in Latin and English.
U. Begin you then, because you set us on.
S. I will do so, because you like to have it so.
T. Let us hear.
S. The Indicative Mood Present tense.
Sing: *Dóceo*, I teach
Doces, thou teachest.
Docet, he teacheth.
Plur: *Docémus*, we teach.
Docétis, ye teach.
Docent, they teach.

Col. 75. S T. U.

Hic dies nobis est feriátus, & [illegible] ludamus.
Satis, opinor.
Vultis ergo ut animi gratia [illegible] de studiis nostris.
Sanè mihi gratum feceris.
Mihi vero gratissimum.
Sed quid tractabimus?
Tentémus declinare aliquod verbum Latinè simul & Anglicè.
Incipe igitur, quòd nos provocasti.
Faciam, quando ita placet vobis.
Audiámus.
Indicativi modi præsens tempus.

The

T. The

S. Sing

Doceba

Doc

Pl

Doc

Doc

u. Th perfectum.

S Sing

Doc

Doc

P. Doc

Doc

Dicue

Ve

Doc

O

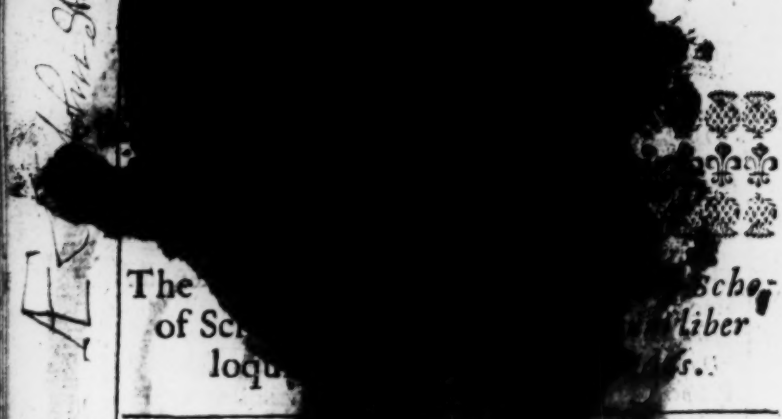
Præteritum plusquamperfectum.

S.

ught

ar as 15 Sic pergunt quatenus placet.

The



The
of Sc
loqu

Col. 1. C
M

C. What are you reading?
M. A Letter.
C. From whom?
M. From my Father.
C. When did you receive it?
M. Yesterday in the morning.
C. Who brought it?
M. I know not.
C. Do you not know?
Who delivered them to you?
M. A wench from the Higler.
C. Whence are they dated?
M. From *Paris*, I believe.
C. What day?
M. I had no mind to look into it yet.
C. Verily I have interrupted you.
M. It make's no great matter, I am not so throng'd.
C. Come on, read your Letter;

lius.
rtialis.

Quid legis?
Lit
A
A P
Quando accepisti?
Hesi vesperi.
Quis attulit eas?
Nescio.
Nescis?
Quis tibi reddidit eas?

Ancilla quædam à caupone.
Unde sunt datæ?
Lutetiâ, credo.
Quo die.
Nondum libuit inspicere.

Nempe ego te interpellávi.

Parùm refert, non adeò sum occupátus.

Agè, pélege tuam Epi-

and

M. [illegible]

M [illegible] vestra
at l[illegible]

H. I know [illegible] dem nihil
nothin[illegible]
while.

M. Hath your [illegible] ater tuus?
thing?

H. He hath [illegible] nihil literá-
this two mo[illegible] viderit
father hath seen.

M. Perhaps he is sick.

H No indeed, for the [illegible] rebella-
do often [illegible] nuncimendationis from him.

M. I am glad to [illegible] illum rectè
well: I love h[illegible] valere, valdè eum diligo,
ly, because he was [illegible] mihi suavissimus
sweet school-fellow [illegible] discipulus.
mine.

H. And he (as I think, love's [illegible] ut opinor) te viciſſim
you too. diligit.

M Truely, I make no [illegible] Ea verò mihi non est dubium.
stion of it. But time calls Sed nos hora vocat;
us.

H Let us go into the School. Eamus in audiórium.
Let us make haste. The Maturemus. Jam recitatur
Bell is now a calling. Catalogus.

The



nerefore.

ds.

r stay?

so.

wild beasts move.

Glory is chiefly due to God above.

8 And I could wish we had both speech and leasure,
And that our mouths to's praises opened were.
But since it's time to pray with word and spirit,
And that the Master call's, more I forbear.

ob Col. 3:

1. Desinite, O puer
Verba, quibu
De studiis pori
Discite for

2. Discite &
Doctor e
Discite se
Otia vo

3. En! eg
Tem
O Ecce ito
Si qu

B. *Desi*
4. E
O Illuse
Et

O. Quem nil
5. Quis
O quam te
Nam tibi

6. Non sum tam scili
Sed modo qua
B. Si meditatus eras q
Castalios lat ces,

ob Nam tua me tantis m
7. Ut mihi nunc videa
B. Sed cur immeritum tan laud
Est tribuenda uni gloria omina De

8. Atque utinam eloquium nobis, spatiumque daretur,
Et nostra in laudes solverit ora suas.
Sed quia tempus adest ut voce & mente precemur,
Idque jubet *Doctor*, desino plura loqui.

Col. 4. Observator. Puer.

O. What a
P
O. Wha
P. Sente
O Wha
P. O

O.
Wh
P. Th

O Wh
P. Yo
O
P. A
O. W
P. In
O. W
P.

O. Where we
P. The comm
What
P. They
O.

Observator. Pueri

Boyes chat

O. What are you doing here, boyes?

Methinks you are chatting and trifling

P. You are deceived your nose bleedeth, for we are repeating together.

Quid vos hic agitis, pueri.

Mihi vidémini garrire, & nugas ágere.

Longè falleris, nam repétimus unà.

What

O. What abo[illegible]

P. The irreg[illegible]erbis [illegible]is, id quod which[illegible] tertia. three[illegible]

O. Ye do [illegible]

P. Will yo[illegible] collôqui-[illegible]

O. Nay [illegible]
I ha[illegible]
fi[illegible]
I wi[illegible] &
Sc[illegible]

P. Yo[illegible]ve-
in[illegible]
The[illegible]
O. [illegible]

O. Aha [illegible]
cau[illegible]
fesse [illegible]

P. Truly wo[illegible]
nuously[illegible]
wozds [illegible]
in them,
Nicholas [illegible]
down [illegible]

O. What did you [illegible]
I heard some[illegible] jenta-
know not wha[illegible]
about breakfast[illegible]

P. That is it; we spake a[illegible] Illud est, de quo sermonem habebamur de jentaculo matutino, quia famulus our breakfast in the morning, because the servant did not give it us in time. non dederat nobis in tempore.

O. I think that was it; nor is there any great harm in it Puto id fuisse; nec certè est valde magnum ma-

truly, but that they are idle words

O. But we talk'd in Latine

P. I heard you, but it was not a talking time.

For (as you know) the [illegible] time after drinking [illegible] to be very [illegible] with you, seeing it is devoted to study, and that every one may carefully get himself ready to say those things the masters which they have pointed.

Do not I say true?

P. Truly you say true, we ought to read together out of the Testament, what we shall say by and by, but I pray you, [illegible] pardon me this fault hereafter, and be more carefull to our duty.

O. If you will do so, the Master will love you with his heart.

Do you not see how he loves good boyes, and them that ply their books?

Neither doth he only love them, but commend's them also, and rewards them.

P. We know that, and have every day experience of it.

O. Remember then, and be as good as your word.

lum nisi quod sunt otiósa verba

Sed Latinè loquébamur.

Audivi, sed non erat *fabulandi tempus.*

Nam (ut scitis) *hoc pusillum temporis* à mensa *debet vobis esse valdè pretiósum*, quam sit dictum studio, [illegible]cet, ut se diligenter quisque præparet ad reddenda magistris ea quæ præscripserint.

[illegible] dicol

[illegible] dicis; debuisse[illegible] legere simul de Testamento, quæ mox oportébit [illegible] sed ignoscе, precor [illegible] scholae, *posthac erimus [illegible]tiores*, & officium [illegible] diligenter faciemus.

[illegible]ecéritis. *Præceptor vos amabit tanquam minóta sua mystica*

Nonne vidétis quemadmodum diligat bonos pueros & studiósos

Nec amat solùm, sed etiam laudat, & Præmiolis afficit.

Ista scimus, & quotidie experimur.

Ergo mementòte, & *promissa facite*

will

P. Will you say nothing of this fault then?

O. I will say nothing; but on this condition, that you take heed of offending again.

P. We will take heed, by the help of Christ.

Tacébis igitur hanc culpam?

Tacébo; sed eá lege, ut caveátis recídere.

Cavébimus, *Christo favente*

Col. 7. The Moniter, A Boy.

N. Where is your Brother?

P. He is just now gone home.

N. Why so?

P. To fetch us some meat.

N. What need of meat have you now?

P. Against our bever.

N. Have you not it in your chest?

P. No.

N. Why not?

P. Because my Mother doth not use to give us meat, but for the present.

N. Because forsooth she know's you are greedy-guts

P. How are we greedy-guts?

N. Because Perhaps you devour that at one meal, which was given you for three.

P. Hold your tongue I will tell tel my brother that you call us greedy-guts.

N. Hold you your tongue, I will tell the master that your brother doth nothing but run up and down.

Col 7. Nomenclator, Puer.

Ubi est frater tuus?

Modo ivit domum.

Quid eó?

Petitum nobis opsónium.

Quid nunc opus est opsónio

In merendam.

An non habêtis in arca vestra?

Non.

Quid ita non?

Quia mater non solet nobis dare opsónium, nisi *in præsens tempus.*

Nempe quia novit vos esse *gulósos.*

Quómodo gulósi sumus.

Quia fortasse *uno convictu devorâtis quod in tres datum fuerit.*

Tace, Ego dicam fratri, te vocâre nos gulósos.

Tace, Ego dicam præceptôr, fratrem tuum *nihil aliud quàm discurrere.*

P. but he uſes not to go forth without the maſters leave.

Atqui prodíre non ſolet, niſi cum bona venia præceptoris.

N. but **he couſens the maſter.**

Atqui *præceptorem fallit.*

P. How doth he couſen him?

Quómodo fallit eum?

N. For it is not the maſters meaning, that he ſhould go out three times a day.

Non enim mens eſt præceptòris, ut ter quotidie pródeat.

P. Let him come, **you ſhall ſee what anſwer he will make you.**

Sine illum venire, *videbis quid reſpóndeat.*

N. Nay, **let him ſee what anſwer he can make the M.**

Imo *videat quid præceptóri reſpóndeat.*

Col. 8. *Paſtor. Longinus.*

Col. 8. Paſtor, Longinus.

P. Is your brother come from Lyons?

Frater tuus venitne Lugduno?

L. He is come already about yeſterday noon.

Jam venit heri ante meridiem.

P. **Did he bring you no letter?**

Nihilne literárum tibi áttulit.

L. None at all.

Nihil.

P. **What did he tell you then by word of mouth?**

Quid igitur nuntiávit?

L. That all were well.

Próspera ómnia.

P. What ſaid he eſpecially about your father?

De patre quid narrat potiſſimum.

L. He ſayes that he by Gods bleſſing, is now **quite ſhift of his feber, and that he begins to recover ſtrength by little & little.**

Ait illum, Dei beneficio, jam planè *febri carére, & paulatim convaleſcere.*

P. Truly I am glad; and I pray God he may ſhortly **recover his former health:** but why hath he

Gáudeo ſane; Deúmque precor, ut *priſtinam valetudinem* brevi *recúperet*; ſed cur ille, ut ſo-

writ

writ nothing to you, as he is wont to do?

L. My brother ſaid he was not able to write.

P. Why ſo?

L. **Becauſe he was not luſty enough.**

P. It is no wonder, ſeeing he hath **been ſo ſore ſick** ſo long: but hath he ſent you nothing?

L. Yes, money.

P. Ho brave, there is no newes more welcome.

L. So folks ſay.

P. But you make anſwer, as though you heard a tale.

L. But I heare that which is worſe.

P. What is that?

L. An errant lie.

P. Have I told a lie?

L. **I do ſay you lyed**, but you ſpeak an untruth.

P. I do not underſtand what you would ſay.

L. **I will endeavour** that you may underſtand.

P. I pray thee, do ſo.

L. If no news be more pleaſant then that of mony brought us, what then is the **Goſpel of Chriſt?**

What is more pleaſant newes, then the **grace of God**, which Chriſt brought us by the Goſpel?

P. I confeſſe **nothing** is

let, nihil ad te ſcripſit?

Negat frater eum potuiſſe ſcribere.

Quid ita?

Quia *nondum ſatis erat confirmátus.*

Nihil mirum, quum tamdiu tam *graviter ægrotáverit*, ſed ille nihil ad te miſit?

Imò, pecuniam.

Euge, nullus eſt jucúndior núncius.

Ita aiunt.

Tu verò ſic reſpondes quaſi fábulam audias.

Quin pejus audio.

Quidnam?

Merum mendacium.

Egóne mentitus ſum?

Non dico te eſſe mentitum, ſed falſum dixiſti.

Ego quid dicas non intélligo.

Dabo operam ut intélligas.

Obſecro te.

Si nullus eſt jucundior nuncius quám de allátis nobis pecuniis, quid ergó eſt *Evangélium Chriſti?*

Quis eſt jucundior nuncius, quám *gratia* Dei, quam Chriſtus áttulit nobis per Evangelium.

Fáteor *nihil eſſe jucundius Evangélio*, *iis duntaxat*

more pleasing them the Gospel, to them onely that believe it, and embrace it from their heart.

L. Truly I mean so.

P. But I spake concerning humane and earthly matters, and you presently step up into heaven.

L. So good preachers use to do

P. I did not think you had been such an able Divine.

L. I said nothing, but that which is threed-bare & common

P. I wish it were so common and usuall, that all men would believe in Christ.

L. All men will never believe

P. What doth hinder?

L. Because many are called, but few are chosen, as Christ himself witnesseth.

P. But that I may hold you no longer, can you help me to speak with your brother a word or two?

L. I can scarce do it.

P. Why so?

L. For he hath a great many things in charge from our father, in minding of which he is wholly taken up.

P. Will he not sup at home,

qui credunt ei, & ex animo amplectuntur.

Equidem *sic intelligo.*

At ego loquébar de humánis & terrénis rebus, tu vero ad cœlum statim ascendisti.

Ita solent *boni concionatóres.*

Non putábam te esse *Theologum maturum.*

Nihil dixi, nisi quod est *tritum & in médio positum.*

Utinam illud adeò vulgáre & protrítum foret, ut omnes in Christum crederent!

Nunquam credent omnes.

Quid próhibet?

Quia multi *sunt vocati, pauci autem electi*, sicut Christus ipse testatur.

Sed ne te diutius téneam, potesne façere ut fratrem tuum paucis conveniam.

Vix possum.

Quid ita?

Nam habet á patre nostro mandáta plúrima, in quibus curandis *totus est occupatus.*

Nonne cœnábit domi,

at

at your houſe?
L. I think he will ſup there.
P. I will go then about ſupper time.
L. Come I pray you, and you ſhall ſup with us **all under one.**
P. **I do not ſay nay.**
L. Fare you well in the meane time, but **ſee you think on it to be there in time.**
P. At what a clock?
L. Before ſix.
P. **It is a very convenient time for me.**

apud vos?
Cœnabit, opinor.
Ibo igitur ſub horam cœnæ.
Veni, precor, & *eâdem opera* nobiſcum cœnabis.
Non recuſo.
Interim vale, ſed *fac memineris adeſſe tempore.*
Quota hora?
Ante ſextam.
Horâ eſt mihi commodiſſima.

Col. 9. *Vignolius. Angelinus.*

V. I pray thee, Angelinus, **ſtitch me this paper together.**
A. Why do you pray me? **It is none of my trade.**
V. And yet you often ſtitch for others.
A. How many ſheets have you?
V. Eight: but they are folded already. **they want but onely ſewing in parchment.**
A. What will you give me, if *I* ſtitch them for you?
V. I have nothing that I can give you: **for I have no money.**
A. Then **ſeek you another workman**: for **I will not doe it for nothing.**
V. My Angelinus, you are ſuch

Col. 9. Vignolius. Angelinus.

Rogote, Angline, *compinge mihi hanc chartam.*
Quid me roga? *non eſt ars mea.*
Et tamen ſæpe compingis aliis.
Quot habes ſchedas.
Octo: ſed jam ſunt complicatæ, *tantum reſtat inſuere membranæ.*
Quid dabis, ſi tibi compégero?
Nihil habeo, quod poſſum dare; nam *pecunia nulla mihi eſt.*
Ergò *quære tibi alium opificem* non enim *gratis faciam.*
Mi Angeline, tu es tam

a

a good boy, and **will you deny me such a small matter.**

A. Do you know what the Proverb sayes?

V. What Proverb do you mean?

A. **Claw me and I will claw thee, i.e. One good turne bids another.**

V. What means this?

A. **Give something if you would receive any thing.**

V. **If I had any thing, truly I would give it you with all my heart.**

A. Give me your bever.

V. My bever? woe is me poore boy! what should I eat?

I had rather give you my cap, if I durst.

A. You bever is but a small matter.

V. **But I am very hungry.**

A. What is the reason?

V. **Because I had nothing to my dinner, but a piece of bread, and three or four walnuts.**

A. How now; what was the reason?

V. **Because my mother was from home.**

A. Who then gave you your bever?

V. Shee.

A. But you said she was out of the way.

bonus, *denegabis mihi rem tantillam?*

Scin'tu quid habet proverbiū.

Quod proverbium dicis?

Manus manum fricat.

Quid hoc sibi vult?

Da aliquid, si quid velis accipere.

Si quid habérem, certè libenter darem.

Cedò merendam tuam.

Merendam? ah me míserum! quid éderem?

Mallem dare pileum, *si auderem.*

Merenda tua parva res est.

Sed vehementer esurio.

Quid causæ est?

Quia nihil prandi, nisi *frustum panis*, & tres aut quatuor juglandes.

Eho; quid causa fuit?

Quia *mater domo áberat?*

Quis ergo tibi dedit merendā?

Ipsa.

Atqui dicebas eam abfuísse.

It

V. It is true; for she was out of the way at dinner-time, and she came not againe, till a little before bever-time.

Verum est; aberat enim tempore prandii, nec rediit, nisi paulo ante merendam.

A. Did you eat nothing at home before you came to the school?

Nihilne edisti domi, antequam in ludum venires.

Nothing.

Nihil.

V. Why not?

Cur non?

A. Because I was afraid I should

Quia *timebam ne adesse in tempore.*

V. not be there in time.

The sound of the bell should give you sufficient notice.

A. Tintinnábuli sónitus te satis admonére debet.

But we seldom hear it from our house.

Sed *raro audimus* è nostris ædibus.

V. Why so?

Quid ita?

A. Because it is too far off from

Quia longè nimis ab hac schola distat.

V. this school.

Are all those things true which you tell me?

Suntne vera ista omnia, quæ mihi narras?

A. They are true indeed, Angelinus.

Vera profecto, Angeline.

Come on, give me your paper; I will make thee a neat book: do you in the mean time eat your Bever

Age, da mihi tuam chartam; ego tibi compingam elegantem libellum: tu interim ede merendam tuam.

A.

I will ask my mother a double, which I will give you.

Ego petam à matre *sextantem* quem dabo tibi.

V.

See you ask not, I will have nothing: but I would rather give you something, if you stood in need.

Cave petas, nihil volo; quin potius darem tibi, si egéres.

A.

I thank you.

Ago tibi gratias.

V.

Di

A. Did you not think that I demanded your breakfast in good earnest?

V. Truly I thought so.

A. But I spake in jest.

V. Why so?

A. That I might hear you talk a little in Latine.
For I am glad you learne well.
What did you buy this paper for?

V. I gave three half pence for the book.

A. You have bought it well.
It is good paper, but you have not folded it well.
Have you any parchment?

V. Look where it is for you.

A. It is well; I will dispatch it sooner then you can eat your bever.

V. I will give you most hearty thanks, my Angelinus.

A. You speak honestly, but remember, childe, that you alwayes live in the fear of the Lord, that you be diligent to obey your mother, that you come constantly to the school, that you ply your book, that you doe not keep company with them that are naught and rude; lastly, doe good to whom you shall be able, as you see I have done to you, doe you un-

Nonne putabas me serio petere abs te merendam?

Profectò sic putabam.

Atqui *dicebam joco.*

Quámobrem?

Ut paulisper audirem te *Latinè fabulári.*

Nam *quòd bene discas gaudeo.*

Quanti emisti chartam hanc?

Dedi pro códice *assem cum semisse.*

Non emisti male;

Bona est, sed non rectè complicasti.

Habes membranam?

Ecce tibi.

Bene *res habet;* ego citius confécero, quám tu merendam perédéris.

Habébo tibi maximam gratiam, mi Angeline.

Honestè loqueris; sed memento fili, ut semper *vivas in timóre Dómini,* diligenter obedias matri. *sis frequens in schola,* diligens in studio, né *versèris cum pravis ac dissolutis; denique, quibus poteris benefacito,* quomodo vides me feciſſe tibi: intellexistin'?

der-

derstand me.
V Very wel.
A. See then that you often call it to mind.
V. I will do so, God willing.
A. Eat now at your leisure.

Optimè.
Fac igitur ut sæpe recorderis.
Faciam, Deo volente.
Ede nunc *otiosè*.

Col. 10. *Divinus.*	*Albus.*	Col. 10. Divinus.	Albus.
D	What did your mother give you for your drinking?	Quid tibi dedit mater in merendam?	
A	See.	Vide.	
D.	It is flesh; but what is it?	Caro est, sed quænam?	
A	**Beef.**		*Bubulâ.*
D.	Whether fresh or salt.	Utrum recens an salsa.	
A.	It is **poudered Beef.**	Est *bubula salita*	
D.	Whether fat or lean?	Utrum pinguis, an macra?	
A	Ho **you coxcomb,** do not you see it is lean.	Eho *inepte*, non vides macram esse?	
D.	Had you not rather it were **Veal** or **Mutton**	Annon malles esse *vitulinam* aut *vervicinam*?	
A.	Both is good, but of all **kinde of meats I like Kids flesh the best, especially roasted.**	Utraque bona est, sed *in omni genere sapit mihi hædina, præsertim assa.*	
D	Oh you **sweet-tooth'd Boy, are you so dainty mouth'd?**	Hem *delicátule, jamne palátum tam doctum habes.*	
A.	**I speak as I think** for we must not ly.	*Dico ut sentio,* nec enim est mentiendum.	
D	**God forbid we should ly.** For we are the sons of God, & the brethren of Christ, who is the truth it self, as he speaking of himself doth witnesse.	*Absint à nobis mendacia*; sumus enim filii Dei, & Christi fratres, qui est ipsa veritas, ut ipsa de se loquens testatur.	
A.	But **to the matter. I love Porke to very well.**	Sed *ad rem, Builla quóque vescor libenter, médico*	

when it is cozned with a little ſalt, and well boyled.

ſale aſperſâ & bene coctâ.

D O the wonderful grace of God, who vouchſafes to us ſo many kinds of meat, and ſo good!

O mirificam Dei gratiam, qui dat nobis tot opſoniórum génera, & tam bona!

A. How many poor folks do you think there are in this City, that live onely upon barley bread, and yet have not their bellyful of it?

Quot putas eſſe in hac urbe pauperes, qui *ſolo pane hordeáceo victitant*, neque tamen ad ſaturitátem.

D. I make no queſtion, but there are a great many, eſpecially in ſuch a dearth of victuals

Non dubito multos eſſe, tanta præſertim *annóne caritate.*

A. Therefore what thanks ought we to give God, what praiſe ought we to ſing to him, in ſuch abundance of good things?

Iraq; nos in tanta rerum bonárum copia, quantas Deo gratias ágere debémus, quas laudes illi dícere?

D. Therefore let us highly extol his benefits every where; and in the interim let us pray, that he would pity the want of his poor ſervants.

Ejus igitur beneficia *magnificè* ubiq; *prædicemus*; atq. interim precémur, ut pauperũ ſuórũ miſereátur inopiæ.

A. I wiſh that he would thorowly move our hearts thereunto by his holy Spirit.

Utinam ipſe corda noſtra ſuo Spiritu ad eam rem pénitus afficiat.

D. So pray I.

Ita precor.

Col. 11. *Eraſmus. Beſſonius.*

Col. 11. Eraſmus. Beſſonius.

E. Why do you laugh?
B. I know not.
E. Do you not know?

Quid rides?
Neſcio.
Neſcis?

It is a great ſign of folly.

B **Do you call me fool then?**

E, No indeed, but I tell you **it is an argument of a foole, when one laughs and knowes not why he laughs.**

B What is folly?

E If you diligently turn over your *Cato*, you ſhall finde what you enquire after.

B. I have not my *Cato* now, and I will do another buſineſs.

E. **What buſineſs have you?**

B. **I have ſomething to learne out of my grounds of Grammar.**

E. In the mean time you do ſeek to talk, you litle fool.

B. Tell me, I pray thee, that in *Cato* concerning folly.

E. *It's chiefeſt wiſdome folly ſar to feign, in time convenient.*

Have you not learnt this?

B. Yes, but I did not call it to mind.

E. When you ſhall be at home look upon your book.

B O what great thanks I give you!

I will propound that queſtion to ſome body, that will not be able to anſwer me, and ſo he ſhall be cap't.

Magnum ſignum ſtultitiæ.

Me igitur *ſtultum vocas?*

Minimè verò, ſed dico tibi *argumentum eſſe ſtultitiæ, cum quis ridet, & neſcit cauſam ridendi.*

Quid eſt ſtultitia?

Si diligenter evolvas *Catónem* tuum, iſtud quod quæris invénies.

Nunc non habeo meum *Catónem*, & volo aliam rem agere.

Quod habes negótium?

Habeo ediſcere aliquid de rudimentis.

Interim quæris fabulári ineptule.

Dic mihi quæſo de ſtultitia in *Catóne.*

Stultitiam ſimulare loco prudentia ſumma eſt.

Annon hoc didiciſti?

Imò, ſed non recordábar.

Quum domi eris, inſpice librum tuum.

O quantas gratias ago tibi!

Ego propónam alicui iſtam quæſtionem, qui non póterit mihi reſpondére, & ſic erit victus.

Hold

E. Hold your peace, boy, hold your peace, and ply your book, leſt you be whipt.

B. I do not greatly care; I can almoſt ſay my leſſon.

E. Unleſs you hold your peace I will tell the Monitor; who will preſently ſet you down.

B. Tarry, tarry, I will ſay no more.

E. But remember what I told you.

B. What is that?

E. That you never laugh unleſſe there be cauſe.

B. But it is no harm to laugh.

E. I do not ſay ſo.

B. What then?

E. It is a fond thing to laugh without a cauſe.

B. Now I apprehend you.

E. Call it often to mind.

40 Tace, puer, *tace & ſtude*, ne vapules.

Non multum curo: ego fere teneo prælectionem.

Niſi táceas, dicam obſervatóri, qui te ſtatim notabit.

Mane, mane, nihil dicam amplús.

Sed *memento id quod dixi tibi.*

Quidam eſt?

Ne rideas unquam ſine cauſa.

Sed *ridere non eſt malum.*

Non dico iſtud.

Quid igitur?

Stultum eſt ſine cauſâ ridere.

Nunc intelligo.

Recordáre ſæpe.

Col. 12. *Cleophilus. Melchiſedech*

C Have you any news?

M. I had a letter from my brother, that dwels at Lyons.

C. When had you it?

M. Yeſterday towards night.

C. Who brought it?

M. A Fiſher-man.

Col. 12 Cleophilus Melchiſedec

Ecquid habes novi?

Accepi literas à fratre qui Lugduni habitat.

Quando acceſiſti?

Heri ſub noctem.

Quis áttulit?

Piſcárius.

What

C. What underſtood you by that letter?

M. That all was well there, as concerning the Goſpel.

C. Do you report the truth?

M. Tarry, and I will ſhew you the letter it ſelf after dinner.

C. Truly we have cauſe to be glad for our brethren.

M. I, and to give moſt hearty thanks to our God.

C. Truly we ought to do that at all times; but now eſpecially when we hear thoſe things that pertain to his glory.

M I wiſh we may alwayes have this in minde!

C. Will you acquaint me with your letter then?

M As I have promiſed you.

C. After dinner then?

M. I, do you make any queſtion?

C. In the mean time fare you well.

M. Fare you well, and God be with you, *Cleophilus*.

Quidnam intellexiſti ex iſtis literis?

Omnia bene illic habére quod ad Evangelium pertinet.

Veráne prædicas?

Expecta, literas ipſas oſtendam tibi *à prandio*.

Eſt profectò quòd noſtris fratribus gratulémur.

Scilicet, quódque Deo noſtro máximas gratias agámus.

Id quidem præſtáre debémus omni témpore; ſed nunc máximè, quum audiámus ea, quæ ad gloriam ejus præcipuè pértinent.

Utinam hoc ſemper habeamus in memória!

Communicábis igitur mecum tuas líteras?

Ut promiſi.

Ergo poſt prandium?

Etiam dúbitas?

Interéa vale.

Vale, & ſalve *Cleóphilus*.

Col. 13. *Iſrael.* *Matthew.*

I. Is your brother at home?

Col. 13. Iſrael. *Matthæus.*

Eſtne domi frater tuus?

M. Why do you ask that?
I. My father would speak with him.
M. He is not in this Town.
I. Where then?
M. He is gone into another country.
I. When?
M. Three dayes ago.
I. Whither is he gone?
M. To *Paris*.
I. Which way is he to travel?
M. By *Lions*.
I. Whether went he on foot, or on horse-back?
M. He rid.
I. When is he to come back?
M. I know not.
I. But what time did your father appoint him.
M. He gave him order to be here the twentieth day of this moneth.
I. God send him well thither and back again.
M. So pray I.

Cur istud rogas?
Pater meus volebat eum convenire.
Non est in hac urbe.
Ubi igitur?
Peregre profectus est.
Quando?
Nudiustértius.
Quónam ivit?
Lutétiam.
Quâ iter facturus est?
Lugdúno:
Utrum pedes an eques ivit:
Ivit equo.
Quando est rediturus?
Nescio.
Sed quem términum constituit illi pater?
Jussit ut hic adesset ad vicésimum hujus mensis diem
Ducat illum Deus, ac reducat.
Ita precor.

Col. 14. *Duæus. Ballinus.*

D. When will you go home?
B. To morrow, by Gods help.
D. Who gave order?
B. My father.

Quando profecturus es domum?
Cras, *Deo juvante.*
Quis jussit?
Pater.

Col. 14. Duæus. Ballinus.

But

D. But when did he bid you?
Quando autem jussit?

B. He writ to me the laſt week.
Ad me scripsit superiore hebdomade.

D. What day did you receive the letter on?
Quo die accepisti literas?

B. On Friday.
Die Véneris.

D What had your letter in it beſides?
Quid continébant prætérea *literæ?*

B. That all were well, and that the beginning of the vintage would be ſhortly.
Omnes rectè valére, Proximis diebus initium fore vindémiæ.

D O happy boy you, that make ſuch haſte to the vintage.
O fortunárum, qui vindemiát. m próperas.

B Would you have me ſpeak to my father to ſend for you?
Vis dicam patri meo, ut te accersat.

D. What a good turn ſhould you doe me!
Quàm gratum mihi fáceres!

But I am afraid he will not.
Sed *véréor ut nolit.*

B Yes, he will be glad, both becauſe of our acquaintance, & becauſe we ſhall exerciſe our ſelves in ſpeaking Latine, and confer ſometimes together about our books
Imò gaudébit, cum propter noſtram conjunctionem, tum verò quia Latine colloquendo nos exercébimus, & *de ſtudio unâ interdum conferémus.*

D. Oh, I leap for joy every bit of me.
Oh, gaudio totus exilio.

I pray thee, my dear heart, have a care of that:
Amábò te, id cura, *mi animule.*

B You ſhall find it: In the mean time let us beſeech God, that he would turn our actions and intentions to the glory of his name.
Senties: Interim Deum precémur, ut dicta & conſilia noſtra vertat in gloriam ſui nóminis.

D. Thou doſt give me good advice, and ſurely it is good for us ſo to do.
Bene mones, & certè *ita expedit facere.*

Col. 15. *Aurelius. Lambert:*	Col. 14. Aurelius, Lambertus.
A. Lambert, stay your pace a little: whither are you going so faste	*Siste parumper gradum*, Lamberte, *quò properas.*
L. Straight home.	*Recte domum*
A. Why so?	Quid eò?
L. My Mother would speake with me a little.	*Mater vult me paucis convenire*
A: Do you not know why?	Nescis quamobrem?
L. I know not, unlesse perhaps she take order to get me some winter clothes made.	Nescio, nisi fortè ut *vestimenta hyberna mihi facienda curet.*
A. That is very likely; for winter is now near at hand.	*Istud est veri simile*; Jam enim *instat hyems*
L. Frosts and ice too are already seen in some places.	Jam visa sunt *gelicidia, & glacies* etiam alicubi.
A. Within these few dayes I saw some folkes that dwell in the mountaines, in the market, who said there fell a great snow this last week, when as here in the interim we saw nothing but misling showers	His diebus vidi in foro *montanos* quosdam, qui dicébant *magnam vim nivium* decidisse superiore *hebdomade*, quum hic interea *lentas pluvias* tantùm videremus.
L. I heard the very same thing too at our house of country folks that brought us wheat	*Ego quoque id ipsum audivi*, domi nostræ, ex rusticis, qui triticum nobis advexerant:
But I am compel'd to breake off discourse, lest my	Sed *cogor abrumpere sermonem*, ne mihi ira-

mother ſhould be angry with me.

A. But hark you, my *Lambert* bring me ſome grapes from home: for you had a very plentiful vintage

L. I ſhall bring enough (*I* hope) for us both, unleſſe perchance my mother be an angry with me.

A. God forbid that.

scatur mater.

Sed heus tu, mi *Lamberte*, *adfer mihi domo aliquot uvas*: nam *ampliſſima* fuit vobis *vindemia*.

Adferam (ut ſpero) *utrique noſtrum affatim*, niſi ſi quid fortè mater irâta eſt mihi.

Iſtud avertat Deus.

Col. 16. *Pelignus. Bartholomew.*

P. Whither go you ſo nimbly?

B. To the Barber.

P. I will go with you too.

B. Have you aſked leave?

P. I have not aſked, but tarry for me a little, whilſt I go and aſk.

B. Make haſte then.

P. I will be here again by and by. I am come again.

Let us go juſt now.

B With what countenance did our maſter entertain you?

P. Truely with a cheerful one.

B. He entertained me too with the like.

P. He doth not uſe to be angry with us unleſſe we go to him in an unſeaſonable time.

Quónam is tam celeriter?

Ad Tonſórem

Ego quoque unà tecum.

Rogaſti veniam?

Non rogavi, ſed *tántiſper expella me dum eo rogatum*

Feſtina igitur.

Mox rediero,

Redii;

Eamus nunc jam.

Quo vultu te præceptor excépit?

Hilari ſané.

Eodem me quoque excéperat.

Non ſolet iraſci nobis, niſi illum adeamus *intempeſtivè*.

B. What one among a thousand is there that will not take it ill.

Quotusquisq; id non ægrè fert?

A. Even we, that be children, are often angry without ſchool fellowes, when they interrupt our employments, how mean ſo ever they be: but let us now give over; I ſee the Barber in very good time at his ſhop-dore.

Etiam nos qui pueri ſumus ſæpius irâſcimur condiſcipulis, quum ſtudia noſtra, quantulacunque ſunt, interpellant; ſed jam deſinamus; optimè Tonſorem *ante officinam* video.

B. It's well there are none then, that wait there; by this means we may tarry the leſſe while.

Euge, nulli ſunt igitur expectantes; ita fiet ut minus diu moremur.

Col. 17. *A. B.*

Col. 17. A. B.

A. And whither do you go alone?

Quò nunc ſolus abis?

B. You are ever beginning ſomething with a verſe.

Semper á verſibus aliquid auſpicáris.

A. It is an eaſie thing to begin a verſe, but not ſo to draw it out to the end.

Facile eſt carmen incipere, dedúcere non item.

But tell me? whither go you now?

Sed dic, quò nunc is?

B. Straight to the haven.

Rectà in portum.

A. What buſineſſe have you at the haven?

Quid in portu habes negotii?

B. I am going to ſee what victuals is brought.

Viſo ecquid alimenti mihi advectum ſit.

A. Will you have me beare you company?

Vis me tibi cómitem?

B. I, and guide me the way too, if you think good.

Imò etiam ducem, ſi tibi ita vidétur.

A. I never learned to be a

Nunquam dux eſſe didici

guide

guide, but I have often plaid the companion

sed sæpe egi cómitem.

B It is nothing to purpose to talk mueh here: let us go together.

Nihil ad rem pértinet plúribus verbis hic fabulári: eámus uná.

A Let us go indeed: we may talke môre at large, as we walke by the water-side, if the ship be not yet come up.

Eámus sanè: confabulari licebit ampliùs, ambulando *in ripa lacus* si *navis* non *appulsa sit.*

B. What if it be come up already?

Quid si jam appulsa?

A. Yet we might walke abroad long enough whilst it is unladen.

Tamen *deambulári* satis diu potérimus, dum exonerábitur.

Col. 18. *The Monitor, the Boy*

N Where is *Peter?*
P. He is gone abroad.
N. Whither?
P. He is gone into the country.

N. With whom?
P. With his father.
N Who came for him?
P. His fathers man.
N When will he come to the Town again?
P. About eight dayes hence, he said.
N Of whom did he aske leave to go away?
P. Of the under-master.
N Why not rather of the head-master?
P. He was gone forth about business.

Col. 18 Nomenclator. Puer.

Ubi est *Petrus?*
Ivit foras.
Quo?
Abiit rus.

Quicum?
Cum patre.
Quis venerat accersitum?
Patris famulus.
Quándo est in urbẽ rediturus.

Hinc (ut dixi) *ad octavũ diẽ.*

A quo petivit abeundi veniã.

Ab hypodidáscalo.
Cur non potiùs à ludimagistro?
Ad negótia profecturus.

N.	I am ſatisfied.	*Sat habeo.*
	Col. 19. *Richard. Niger.*	*Col.* 19. Richardus. Niger.
R.	Whither are you going up?	Quò aſcendis
N.	Into our chamber.	In cubículum noſtrum.
R.	Why ſo?	Quid eó?
N	To fetch my pen and ink	Petítum *thecam ſcriptóriam*
R.	Bring me my girdle all under one.	Adſer mihi cingulum *eâdem ópera*
N.	Where is it?	Ubi eſt;
R.	Upon my cheſt.	Super arcam meam.
N	I will bring it; but doe you tarry here for me.	Adferam; *ſed tu me hic expecta.*
R.	I will not ſtir any whither.	*Nuſquam moveo.*
	Col. 20. *Lenimus. Gerardus.*	*Col.* 20. Lenimus, Gerardus.
L	Ho *Gerard!*	Heus *Gerharde!*
G.	What would you have?	Quid vis?
L.	You are ſent for	*Accérſeris*
G.	Who comes to call me?	*Quis ne vocat?*
L.	Your brother.	Frater tuus.
G	Where is he?	Ubi eſt?
L.	He tarries for you at the door	*Præ foribus te expectat.*
G	Are you ſure it is my brother?	Certò ſcis eſſe fratrem meum?
L.	Why ſhould I not be ſure?	*Quidni ſciam?*
	I ſaw him, and ſpake with him.	Vidi illum, & ſum alloquutus.
G	Truly I will go ſee what the matter is.	Viſo ſanè, quid ſit.

Col.

Col. 21 *Putaneus. Vilactus*

P. Do you not know that we are forbidden **to ſpeak ſoftly** amongſt our ſelves?

V. **How ſhould I but know**, ſeeing our maſter doth ſo often preſſe upon us the reaſons of it?

P. Why then did you do the the contraty jpſt now?

V. Becauſe *Iſay* began to ſpeak to me ſo.

P. What then? **you ſhould habe told him of his fault, but not habe done as he did.**

V. I ſhould, but it came not then into my mind.

P. But in the mean time you are to be ſet down.

V. No ſurely; unleſſe you will be **harper then the maſter himſelf.**

P. Tell me the reaſon why.

V. Becauſe the maſter forbids any one to be ſet down, that doth voluntarily confeſſe his fault, **ſo his fact be not ſuch** as is forbidden by the word of God.

P. Doth not God command us to honour our father and mother?

V. That is the fifth Commandement in the decalogue

P. But (as we have it in the Catechiſme) **that commandement extends further.**

Col. 21. *Putaneus. Vilactus.*

Neſcis vétitum eſſe, ut *ſubmiſſe loquamur* inter nos?

Quid neſcirem, cum præceptor tam ſæpe nobis inculcet ejus rei cauſas?

Cur igitur modò faciebas contrá?

Quia *Iſaias* ita me cœperat álloqui.

Quid tum? *debuiſti illum admonere, non imitari.*

Débui, ſed tunc mihi non venit in mentem.

Sed interim notandus es.

Minimé vero; niſi vis eſſe *ipſo præceptore ſevérior.*

Dic mihi cauſam

Quia præceptor vetat quempiam notári, qui ſponte delictum agnoverit, *modò ne tale ſit factum* quod verbo Dei interdictum ſit.

Nonne à Deo præceptum eſt ut parentibus obediámus?

Illud eſt quintum Decalogi præceptum.

Atqui (ut habemus in Catechiſmo) *præceptum illud patet latius.*

For

For **under the name of father and mother** it comprehends maſters and magiſtrates, and to conclude, all thoſe unto whom God himſelfe hath ſubjected us.

Nam *parentum nomine* præceptóres complectitur magiſtrátus, & denique omnes quibus Deus ipſe nos ſubjecit.

V. Truely I do not deny thoſe things which you ſay to be true; but I had rather aſk of the maſter, then conteſt with you; otherwiſe **you would draw me into a greater evill**, that is the fault of contention, which our maſter hath much more forbidden.

Non équidem nego vera eſſe quæ narras; ſed malo præceptórem conſúlere, quam tecum diſputáre; alioquin *in majus malum ne inúceres*, quod eſt contentionis vitium, multo magís á præceptóre vétitum.

F. **You ſay fair**; therefore **remember to put the maſter in minde**, when he **ſhall** call us to an account.

Æquum dicis; *memíneris* igitur *præceptorem admonere*, cum *rationes* à nobis exiget.

V. **Do not think that I will forget**, eſpecially when it is my own caſe.

Ne putes me obliturum, præſertim cúm *res mea agatur*.

Col. 22. *Roſſetus, Ferrerius.*

Col 22. Roſſetus, Ferrerius.

R. **Whence come you?**
F. From the market.
R. What newes did you heare there?
F. None.
R. None?
F. **None at all.**
R. **It is a wonder you heard**

Unde venis?
E Foro.
Quid illuc audiſti novi?
Nihil.
Nihílne?
Prorſus.
Mirum eſt te nihil audiviſſe

nothing

nothing concerning warre, or other English matters

de bello aut de cæteris rebus Anglicis.

F. I do not use to inquire after those things that do not belong to me.

De iis quæ nihil ad me pertinent, non soleo percontari.

R. Be it so; yet you use to hear something as you go to and fro

Esto, sed tamen *aliquid vel in transitu audire soles.*

F. That I may not tell you a ly, I heard something as I went a long.

Né mentiar? intellexi nonnihil *in transitu.*

R. Tell me what, *I* pray you.

Narra, quæso.

F. I have no time to tell you now.

Nunc non narrandi spatium.

R. Why not?

Cur non?

F. I must make haste somewhither else.

Est mihi aliò properandum.

R. Whither?

Quónam?

F. It is nothing to you.

Nihil ad te.

R. When will you come then and see us again, that we may hear it of you.

Quando igitur revises nos, ut ex te istud audiámus?

F. After dinner, if I have any leisure

A prandio. *si licébit per otium.*

R. I pray you see you may have leisure.

Amabò te, fac liceat.

F. I will do my best, but you hold me too long. Fare you well.

Dabo operam; sed *me detines diútius.*. Vale.

Col. 23. A. B.

Col. 23. A. B.

A. Whence come you?
B. From the market.
A. Who sent you thither?
B. My mother.

Unde venis.
A foro.
Quis te illuc miserat?
Mater.

What

A. What did you in the market?

Quid egisti in foro?

B. I bought some peares

Emi pyra.

A. Do you not know we are forbidden to buy any fruit?

Nescis nobis vetitum esse émere fructos aliquos?

B. Who know's not that?
For it was spoken openly in the Hall.

Quis illud ignórat?
Nam dictum est palám in aula.

A. How then durst you buy any peares?

Qui igitur ausus es êmere pyra?

B. My mother gave me a double; to buy me some for my drinking
What blame have I done, if I have done as my mother bad me.

Mater déderat mihi *sextantem*, ut mihi êmerem in merendam
Quid mali feci, si *parui matri?*

Col 24. *Francis. Dionyse.*

Col. 24. Franciscus. Dionysius.

F. Where have you been these many dayes?

Ubi fuisti *his diebus*?

D. In the country.

Rure.

F. In what place?

Quo in loco?

D. In our Country-house.

In *villâ* nostra.

F. What did you there.

Quid agebas illic?

D. I helped my father.

Ministrabam patri.

F. And what did he?

Quid vero ille?

D. He digged our vines.

Fastinábat vites nostras.

F. When came you back from thence?

Quando illinc rediisti?

D. But yesterday.

Heri tantúm.

F. What did your father?

Quid Pater?

D. He came back with me

Una mecum reversus est;

F. It is well done; but whither go you now?

Bene factum, sed quò nunc is?

Straight

Straight home.
F. But when will you go to the ſchool again?
D To morrow (by Gods help) or, at the furtheſt, the day after
F. Fare you well then in the mean time.
D. And fare you well, my *Francis.*

Rectè domum.
Sed *quando repetes ludum literárium*
Cras (Juvante Deo) aut *ſummum* perindie.
Ergo, interim vale.
Et tu vale, mi *Franciſce.*

Col. 25 *Fontetius.* *Curtetus.*

F. When will *Blaſius* return?
C. I do not know certainly, perhaps to morrow: But why do you aske that?
F. Becauſe he hath taken the Will away with him, and the Maſter will be angry, if there be no body that can call it.
C. Leave that care to me; I have a copy of the Bill.
F. Will you call it then?
C. I will call it.
F. You ſhall do well, and our *Blaſius* will do you as good a turn if ever there ſhall be occaſion.

Col. 25. Fontetius. Curtetus.

Quando rediturus eſt *Blaſius.*
Non certò ſcio; fortaſſe die craſtino; ſed *cur iſtud rogas?*
Quia ſecum abſtulit *Catalogum*, & *præceptor iraſcétur*; ſi nemo ſit qui récitet
Relinque mihi iſtam curam: habeo Catalogi exemplum.
Recitábis igitur?
Recitábo
Bene facis, & *noſter Blaſius référet grátiam, ſi qua ſe óffe-ret occaſio.*

Col

Col. 26. *Garbinus, Furnarius.*

G. What dwelling have you?
F. My fathers houſe.
G Whence do yon come now?
F. From home.
G Where dined you?
F. At home.
G. Where will you ſup?
F. At your houſe, I hope.
G. How know you?
F. Your Father himſelfe invited me to day.
G Where ſaw you him?
F. At *Varro's* houſe.
G. What buſineſs had you there?
F. My father ſent me to carry a meſſage to him.
G I would know likewiſe, where you are to lye?
F. At my brothers houſe?
G. What buſineſſe have you with your brother?
F. He told our ſiſter that he would ſpeak with me when I had leaſure
G. In what houſe doth he dwell?
F. In a certain hired houſe.
G. What, hath he no houſe of his own?
F. He hath one indeed, but he doth let it out to certain tenants.
G. Doth he let out his own then, and hire another mans?
F. Juſt as you here me ſay.

Col. 27. Garbinus, Furnarius.

Quod eſt tibi domicilium?
Paterna domus.
Unde nunc venis?
Domo.
Ubi prandiſti?
Domi.
Ubi cœnábis?
Domi veſtræ, ſpero.
Qui ſcis?
Pater ipſe tuus hodie me invitávit.
Ubi illum vidiſti?
Domi Varronis.
Quid illic erat tibi negotium?
Pater me miſerat nuntiárum aliquid.
Scire etiam *velim ubi ſis cubitúrus.*
Domi fratris.
Quid habes negotii cum fratre tuo?
Dixit ſorori noſtræ, ſe velle convenire me *otioſe.*
In qua *domo* habitat?
In quadam *conductitia.*
Eho, nullamne habet *propriam domum?*
Habet quidem, ſed eam *locat quibuſdam inquilinis.*
Locat igitur domum propriam & *conducit alienam?*
Scilicet, ut ex me audis.

For

G. Or how much doth he let it? | Quanti locat?

F. For eighteen Italian pieces of gold, which they now call *Piſtolets*. | Octódecim aureis Itálicis, quos nunc *Piſtolétos* vocant.

G. Why doth not he dwell in that rather? | Cur illam non potiùs habitat?

F. Becauſe it is not ſeated in a place conbenient enough, or (as I may ſay) fit for the markets. | Quia ſita non eſt in *loco ſatis commodo*, *ſive* (ut ità loquar) *mercatório*.

G. But what doth he rent that houſe of a nother mans for? | Sed illam aliénam quanti conducit?

F. A great deal more. | Longè pluris

G. How much then? | Quanti igitur?

F. Five and twenty. | Quinque & viginti.

G. It is a dear dwelling. | *Chara eſt habitatio.*

F. Very dear: but what ſhould one do? the conbeniency of the place cauſeth it. | Chariſſima ſed quid agas? *loci commóditas id facit.*

G. Well, (that we may once make an end) I pray you, tell me, do you know where you ſhall be to morrow? | Agè, (*ut aliquando tandem finiamus*) dic precor, *ſciſne ubi cras futúrus ſis?*

F. I will come home again, that I may go thence to the ſchool, if God permit. | Domum revertar, ut inde in ſcholam me cónferam, *ſi quidem permiſerit Dominus.*

G. Why do you ſay, if God permit? | Cur addis, Si Dóminus permiſerit?

F. Becauſe, without Gods permiſſion we cannot ſo much as go out of the houſe. | Quia, *niſi permiſſu Dei ne domo quidem exire póſſumus.*

G. I have heard that often of the maſter. | Iſtud audívi ſæpe ex præceptóre.

F. Why did you ask then? | Cur ergo rogábas?

G. Becauſe it can nebre be | *Quia nunquam nimis dici-*

ſaid

said too much, which is well said especially where the talk is of heavenly matters

tur quod bene dictum fuerit, præsertim ubi de rebus divinis ágitur.

F. We have learned that too of the master.

Istud quoque a præceptóre didicimus.

G. True: but it is good to repeat such things often, to exercise our memory.

Verum: sed útile est tália sæpe repétere, *ad memoriam exercendam.*

F. See whither your first question hath brought us by little and little.

Vide quo nos *sensim* adduxerit tua prima interrogatio.

G. I desired but to jest with you in a word or two.

Tantúm volébam paucis verbis tecum jocari.

F. Come on, because we have now exercised our minds enough, will you not be content to exercise your body for health's sake.

Age, quoniam nunc satis animum exercuimus, non vis etiam *corpus exercere valetudinis causâ.*

G. What should I doe but be willing?

Quid ni velim?

F. Let us play at hand-ball then, for I know you love that sport.

Ámus igitur *lusum* pilâ palmáriâ, *eo lusu scio te delectari.*

G. I love it indeed, but now I have not a ball.

Delector sanè, sed nunc pilam non hábeo.

F. Here is one for you, come after me.

Ecce tibi, sequere me.

G. I follow you with all my heart do you guide me well.

Ego te sequar libens, tu me bene ducito.

Col. 27. *The Creditor, the Debtor*

Col. 27. Creditor, Debitor.

C. When do you look for your fathers return.

Quando patris reditũ exp ectas?

D. About eight dayes hence.

Hinc ad diem octavum.

How

C. How know you the day?
D. My father himself writ to me.

C. His coming (I hope) will make you rich.
D. I shall be a richer man then Crœsus was, if he bring good store of money with him when he comes.
C. Will you give me that again then, which I lent you?
D. You need make no question, but if you need any more. I will not onely restore what was lent me, but will also make you amends.
C. How?
D. I will lend you money, as well as you lent me.
C. There will be no need, I hope.
D. But you know not what may fall out.
C. Time is very short.
D. I do not speak it to that end, as if I would bode some mischief
C. Whatever men may guesse, God rules all.
D. But why doe we make no more haste to get into the school?
C. You put us in mind in good time.

Qui scis diem?
Ipse pater ad me scripsit.

Adventus ejus (ut spero) te ditabit.
Crœso ditior ero, si bene nummátus venerit.

Tunc mihi mútuum reddes?

Non est quod dúbites, quin, si tibi opus erit amplius, non modò reddam mutuum, sed etiam referam gratiam.

Quomodo?
Pecuniam mutuum vicissim dabo.
Nihil opus erit, spero.

At nescis quid possit accidere.

Tempus est brevissimum.
Non eò dico, quòd tibi vellem ominari malum.

Quicquid ominentur homines, Deus clavum tenet.
Sed quid cessámus recipere nos in auditórium?

Opportunè admones.

Col. 28. *Picus. Macuardus.*

P. When came you back from home?
M. I came back but now.
P. Where is your brother?
M. He tarried at home.
P. Why did he tarry?
M. To dine with my mother?
P. And you, why did not you tarry too?
M. I had dined already with my father.
P. Who waited on you?
M. The maid.
P. What became of your mother? where was she?
M. She was at home too, but busie.
P. What about?
M. About taking in wheat, which was brought us
P. When will you go home again?
M. When my father shall send for me.
P. What day will that be on?
M. Peradventure about foure dayes hence
P. Why do you go and come so often?
M. It is my parents mind so.
P. What do you at home?
M. What our father and mother bids us.
P. But in the interim you lose time at your booke.

Col. 28. Picus. Macuardus.

Quando rediisti domo?
Tantúm redeo
Ubi est frater?
Mansit domi.
Cur mansit?
Ut prandéret cum matre
Tu verò, cur etiam non mansisti?
Jam pránderam cum patre.
Quis vobis ministrabat?
Ancilla.
Quid mater? ubi erat?
Etiam domi, sed occupáta
Qua in re?
In recipiendo trítico, quod nobis advectum fúerat.
Quando redíbis domum?
Quum accersar à patre.
Quo die istud erit?
Fortasse *hinc ad quatuor dies*
Cur *vos tam sæpe commeatis?*
Sic volunt parentes.
Quid ágitis domi?
Quod jubémur à párentibus.
Sed interim *perit vobis studiórum tempus.*

It

M. It is not altogether lost?

P What then?

M. As oft as my father is not **necessarily employed** he exercise's us at all times, at morn before dinner, and after, before supper, **after supper a good while**, and last of all too **before we go to bed.**

P. In what thinges doth he exercise you?

M He doth exact of us those things especially, which we have learn't at the school all the week; **he looks upon our Themes, and asks us questions about them?** he oft-times gives us **something to write down**, sometimes in **Latine**, and sometimes in **English**; & sometimes also **he propounds to us a short sentence in our mother tongue** to turn into Latine; and sometimes, on the contrary, he bids us turn something in Latine into English: lastly, **before and after supper**, we alwayes **read something out of the English-Bible**, and that when all the houshold is by.

P. Doth he ask you nothing concerning the Catechisme?

Non omnino perit.

Quid igitur?

Quoties pater non est *necessariò occupâtus*, omnibus horis exercet nos manè, ante & post prandium, antè cœnam, à cœnâ satis diu, postrémo etiam *antequã cubitum cámus.*

Quibus rebus vos exercet?

Exigit a nobis ea pôrissimum quæ tota hebdomade in schola didicimus; *Themata inspicit, ac de iis cum interrogat, sæpe dat nobis aliquid, modò Latinè, modò Anglicè describendum*; interdum etiam nobis. *propónit brevẽ sententiam vernaculo sermóne*, quam Latine vertamus; interdum contra jubet aliquid Latinum Anglicé reddere: postremo, *ante cibum, & post*, semper *ex Bibliis Anglicis aliquid legimus*, idque tota præsente familia.

Nihilne dẽ Catechismo interrogat?

M. He doth that every Lords day, unleſſe perhaps he be away from home,

Id facit *omni die Dominico*, niſi fortè domo abſit.

P. You tell ſtrange matters, if they be but true.

Mira narras, ſi modò vera.

M. Yea, they be far more then what I have told you; for I have forgot the civility of manners, touching which alſo he is wont to admoniſh us at the table.

Imo, ſunt longè plura quàm quæ narravi; ſum enim oblitus *morum* civilitátem; de qua etiam admonére nos ſolet *in menſâ*.

P. Why doth your father take ſuch paines in teaching you?

Cur pater veſter tantum ſumit labórem in vobis docendis?

M. That he may by that meanes perceive, whether we do take paines to no purpoſe in the ſchool, and miſpend our time, or no.

Ut *ſic* intelligat, num in ſchola *operam ludamus, & tempore abutámur*.

P The diligence of the man is admirable, and ſo is his diſcretion.

Mira hóminis diligéntia, atque adeò prudentia.

O how you are bound to your heavenly father, that hath given you ſuch a father upon earth!

O quàm devincti eſtis patri cœleſti qui talem patrem in terra dedit vobis!

M. He grant that we may never forget this, and other his benefits.

Faxit ille, ut hoc & cætera ejus beneficia nunquam obliviſcámur.

B. This is a good and godly wiſh, ſee that you have it not only in your mouth, but in your heart, and more too.

Bonum & pium eſt iſtud optátum; cura ut habeas non modo in ore, ſed in animo etiam magis.

M. I thank you, that you give me ſuch faithfull admonitions

Quòd me tam fidéliter moneas, habeo tibi gratiam.

We

P. We owe the duty of giving good advise to all, but especially to our brethren.

Bene moneadi officium debémus ómnibus, sed maximé fratribus.

M. To our brethren then onely?

Fratribus ne igitur solis?

P. I call those here brethren especially who are joyned to us by faith in Christ.

Eos potissimùm fratres hic dico, qui ex fide in Christo nobis conjuncti sunt.

M. You judge rightly: but I will go see whether my brother be returned from home at last, for he is too apt to play the truant.

Rectè judicas; sed viso num frater domo tandem reverterit, nam *ad cessandum promptus est plus satis.*

Col. 29, *Myconius.* *Petellus.*

Col. 29. Myconius. Petellus.

M. Do you write in earnest, or do you play the fool?

Seriône scribis, an tu *ineptis*?

P. Truly I am writing in earnest; for why should I mispend my time?

Equidem scribo seriò, cur enim témpore aburerer?

But why do you ask that?

Tu verò cur istud rogas?

M. For I have seen sometimes when you write well.

Quia vidi aliquando quum bene scriberes.

P. I write better sometimes.

Scribo interdum melius.

M. How comes it to passe, that you write so badly now?

Quid sit igitur, ut nunc scribas tam malè?

P. I want helps to write well.

Desunt mihi bene scribendi adjumenta.

P. Which, I pray you?

Quæ tandem?

M. Good paper, good ink, and a good pen.

Bona charta, bonum atramentum, bona penna.

For this paper of mine (as you see) doth sink pitifully,

Nam *hæc mea charta* (ut vides) *miserè perfluit*

fully, my inke is wateriſh and whitiſh, my pen is ſoft and badly made.

atramentum eſt aquôſum & ſubálbidum, penna mollis & malé paráta.

M. Why did you not provide all thoſe things in time?

Cur iſta omnia matúrè non providiſti?

P. **I wanted money**, and do want it now too.

Pecúnia mihi déerat, & nunc etiam deeſt.

M. Thou haſt fallen upon that common Proverb, He that wanteth money wanteth all things.

Incidiſti in illud vulgáre Proverbium, Cui deeſt pecunia, huic deſunt ómnia.

P. **So it fareth with me.**

Sic ágitur mecum.

M. But when do you hope you ſhall have it?

Sed quando te ſperas acceptúrum?

M. My father will either ſend to me, or come himſelf the next market day.

In mercátu próximo pater ad me miſſurus eſt, aut ipſemet venturus.

M. I will helpe you in the meantime.

Ego te interea juvare volo.

P. **If you can do ſo much, you will do me a great kindneſſe.**

Si quidem id potes, magno beneficio me affeceris

M. Take this ſix pence as lent you towards getting paper and other things.

Accipe hos ſex aſſes mutuò ad chartam & cætera comparanda.

P. How truly was that ſpoken, A ſure friend is tryed in a doubtfull matter.

Quam verè dictum eſt illud, Amicus certus in re incertá cérnitur.

But what doth move you to deal ſo kindly with me of your own accord?

Sed quid te impellit, ut mihi ultro tam benigne faciſ?

M. That love of God, which (as *Paul* ſaith) is ſhed abroad in our hearts.

Cháritas illa Dei, quæ (ut *Paulus* ait) effuſa eſt in córdibus noſtris.

Wonderful is the power of Gods Spirit, which is the

Mira eſt vis divini Spiritus qui ejus autor eſt

author

author of that charity.
But in the mean time I must thinke, how I must be able to requite you.

M. It is a small matter, forbeare to take any such thought. leſt it hinder you thar, you cannot ſleep quietly: onely reſtore what is lent you, when you can conveniently

P. I ſhall reſtore it (I hope) ere it be long?

M Let us go to prayers, that we be not ſet down.

P. Say one thing more, if it pleaſe you

M. What is it?

P. That we be not ſent ſupperleſſe to bed.

M Ha, ha, he

cháritatis.
Sed mihi *interim eſt cogitandum quomodo tibi referam grátiam.*

Parva res eſt; omitte iſtam cogitationem, ne te impédidiar, quo minus *in utramvis aurem dormias*; tantum redde múnuum, *quum tibi cómmondum fuerit.*

Reddam (ut ſpero) *propédiem.*

Eámus ad precatiónem, nè notémur.

Adde unum, ſi placet.

Quid eſt?

Né *hodie incænáti mittámur cúbitum.*

Ha, ha, he.

Col. 30. *Veluſatus. Stephen.*

P. At what a Clock got you up to day?

S. A little before five?

V. Who awaked you?

S. No body.

V. Are the reſt got up already?

S. No, not yet

V. Did you go to call them up?

S. I did not go.

Col. 30. Veluſatus, Stephanus.

Quâ horâ ſurrexiſti hodie?

Paulò ante quintam.

Quis te expergefécit?

Nemo.

An cæteri jam ſurrexerunt?

Nondum.

Non iviſti illos excitátum?

Non ivi.

V. Why ſo?

S. I know not, unleſſe becauſe **I thought that did not belong to me.**

V. Do not they call you up ſometimes?

S Yes, very often.

V. Therefore you ought to doe the like.

S. I confeſſe I ought.

V. **Remember then, that you do it hereafter.**

S. I will remember, **by Gods help.**

V. But you, what have you done, **ſince you roſe out of bed?**

S. *Firſt*, I prayed unto our heavenly father upon my knees, in the name of his ſonne, our *Lord* Jeſus Chriſt.

V. **Well done**; what then?

S. Then I got my ſelf ready, and **cherished my body pretty well**, as becomes a Chriſtian; laſtly, I betook my ſelf to my daily ſtudies.

V If you ſhall go on to doe on that faſhion, **doubt not but God will bleſs your ſtudies.**

He hath ever helped me hitherto, **ſuch is his goodneſs**; nor will he (I hope) forſake me.

Thou ſayeſt well; **nor** will he make your hope fruſtrate.

Quamobrem?

Neſcio, niſi quia non *putábam illud ad me pertinere.*

An non te illi excitant interdum?

Imò ſæpiſſime.

Debuiſti igitur ſimile facere.

Debui, fateor.

Memento igitur ut poſthac facias

Meminero. *Deo juvante.*

Sed tu, quid feciſti, *ex quo ſurrexiſti è lecto?*

Primùm flexis genibus precátus cum Patrem cœleſtem in nomine filii ejus Dómini noſtri Jeſu Chriſti.

Factum bene; quid poſtea?

Deinde ornávi me, & *curávi corpus mediocriter*, ut Chriſtiánum decet; poſtremò ad quotidiana ſtudia me retuli.

Si perges ſic fácere, *ne dubites quin Deus tua juvet ſtudia.*

Adhuc me ſemper juvit, *quæ eſt ejus benignitas*; nec me (ut ſpero) derelinquet.

Rectè lóqueris; nec ille ſpem tuam fruſtrábitur.

The

S. The laſt year I learnt in my Cato; *Keep hope, hope doth not leave men, no not dead.*

Anno ſuperiore didici in Catone; *Spem retine, ſpes una hominem, nec morte, relinquit.*

V. You have done well to remember it, for it is an excellent ſaying, and beſitting a Chriſtian.

Quòd retinueris, bene feciſti; eſt enim egregia ſententia, & homine Chriſtiáno digna.

S. But the author of that book was not a Chriſtian.

Atqui autor ejus libri non fuit Chriſtianus.

V. He was not, the thing is certain.

Non fuit, *certa res eſt.*

S. Whence then did he get ſo many gallant ſentences?

Unde igitur ſumpſit tot pulchras ſententias.

V. Out of the heatheniſh Philoſophers eſpecially. For even they (being enlightened by Gods Spirit) ſpake very many things which are agreeable to God; which you alſo may be able to perceive at laſt, if you will follow your book.

Maximè ex *Philóſophis Ethnicis.* Nam (& ipſi divino Spiritu illuminati) plúrima dixerunt quæ ſunt verbo Dei conſentánea; quod tu quoque videre aliquando póteris, ſi *literárum ſtudium proſequè e.*

S. I ſhall follow it (I hope) if God ſend my father to live longer.

Ego próſequar (ut ſpero) dummodo ipſe Deus det patri meo vitam longiórem.

V. Pray earneſtly, and from your heart, that that may be ſo.

Precáre diligenter, & ex animo, ut illud contingat.

S. I pray for that often every day.

Quotidie id precor ſæpe.

V. The Lord God grant you perſeverance in every good work.

Det tibi Dóminus Deus in omni ópere bono perſeverantiam.

S. I wiſh you the ſame that you wiſh me; and I thank you, that you have

Quod mihi optas, idem tibi precor; & gratias ago, quòd me tam

adhuc

advised me so like a brother.

fráterne monueris.

Col. 31. *Dominicus. Barrafius.*

Col. 31. Dominicus, Barrafius.

D. Where are your wal-nuts?

Ubi sunt juglandes tuæ?

B. What wal-nuts do you talk of?

De quibus lóqueris juglandibus?

D. Which you had to day for a prize.

Quas hodie *ex præmio* accepisti

B. Do you ask where they are? As if I where bound indeed to keep them for you.

Ubi sint rogas? quasi verò tibi serváre debuerim.

D. I do not mean so? but I aske what you have done?

Non sic intélligo; sed quæro quid fèceris?

B. I have eaten them, for my drinking.

Edi, in merendam.

D. Hast thou eaten them, silly boy why did you not keep them rather to play withal?

Edísti, miser? cur potiùs non servabas ad ludendum?

B. I had rather eat them, then lose them.

Edere malui, quam perdere.

D. You could lose but twelve.

Non poteras perdere nisi duódecim.

B. I confesse it.

Fáteor.

D. But if luck had served, you might have won two hundred, or perhaps more.

Quod *si sors tulisset, potuisses ducentas, aut fortasse plures lucrifácere.*

B. Game is hazardous, as folkes commonly say.

Dubius est (ut vulgus dicitur) *ludi eventus.*

D. What then; we ought alwayes to be indifferent

Quid tum? Ubique *parati esse* debemus *in utram-*

both

both waye s and to take in good part whatsoever shall betide us.

que partem, & beni consulere quicquid nobis evénerit.

B. I know that, but I am not very skilfull at that kind of play.

Istud ego scio, sed non sum admodum ludendi perítus in eo genere.

D. So thy way, thou wilt neber thryve.

Abi, nunquam rem facies.

B. There is no body thryb's except God will; neither would I grow rich by gaming.

Nemo rem facit, nisi Déo volente; nec ego ditari ex ludo velim.

D. Therefore (I see) I must go look for another play-fellow

Ergo (ut video) quærendus est mihi collúsor álius.

B. Truly I do not hinder you.

Nihil sanè impedio.

But tarry a little.

sed mane parumper.

D. What would you have?

Quid vis?

B. What do you mean by luck which you mentioned to me even now?

Quid tu vocas sortem, de qua hic mihi mentiónem fecisti.

D. Fortune itselfe.

Ipsam fortúnam.

B. And what is fortune?

Quid autem est fortuna?

D. It is the opinion of fooles.

Stultórum est opinio.

B. What do fooles mean by fortune?

De fortuna quid opinantur stulti?

D. I have not leasure now to answer you about this, but see the masters note upon *Cato*

Nunc mihi non vacat de hoc tibi respondere; sed vide annotationem præceptoris in *Catonem.*

B. Upon what place?

In quem locum?

D. Upon that verse.

In illum versiculum.

Fortune indulgeth bad men to their hurt.

Indulget fortuna malis, ut lædere possit.

B. As I perceive, you are not ignorant, what Fortune is.

Ut video, non ignoras, quid sit fortuna.

D. I know very well that Fortune is nothing.

Satis scio fortunam nihil esse.

Why

B. Why then did you ſay, *But if luck had ſerved?*

Cur ergo dixiſti, *Quod ſi ſors taliſſet?*

D. **Such a word overſlipped me ſo to ſpeak it,** after the manner of the Gentiles,

Excidit mihi ſic loqui, Ethnicórum more.

For their books (as the maſter oft doth teach us) are full of ſuch wicked doctrine

Nam eorum libri (ut docet præceptor) pleni ſunt ejuſmodi impia doctrina.

B. No wonder, for they had not the true knowledge of God.

Nihil mirum, nempe illi veram dei cognitiónem non habuérunt.

D. But do you hear, my *Barraſius*, if you would diſpute any more, **get ſome body elſe to diſpute with you;** for I muſt now go play in good earneſt.

Sed audi, *mi Barraſi*, ſi vis amplius diſputáre, *quære tibi alios diſputatóres*, nam mihi nunc ſeriò ludendum eſt;

Yet *I* would admoniſh you again firſt as you did me.

Volo tamen priùs te viciſſim admonére.

B. **O what a kindneſs you ſhall do me.**

Oquàm gratum mihi féceris!

D. Did you not ſay theſe words, **Game is hazardous?**

Non tu dixiſti hæc verba, *Dubius eſt ludi eventus?*

B. I confeſs I ſaid it, but I fenced it before.

Fateor me dixiſſe, ſed præmunivi.

D. How do you underſtand that?

Quomodo iſtud intelligis?

B. For I added theſe three words, **As folkes ſay.**

Addidi enim hæc tria verba, *Ut vulgo dicitur.*

D. **O crafty fox**

O aſtútam vulpéculam!

You have ſtopt my mouth.

Os occluſiſti mihi.

But **theſe things are ſpoken betwixt our ſelves,** without hatred or ill will.

Sed *hæc inter nos*, ſine odio aut malevolentia, *dicta ſint.*

God

B. God knoweth both our mindes.
D. For he is the onely searcher of hearts.
But what will ye doe, will you be dreaming here alone?
B. I am thinking with what sport I should exercise my selfe.
D. As if, indeed, it were to be thought on any longer.
Come, follow me, I will lend you some walnuts.
B. Now you speak like a friend; but when shall I give ye them again?
D. When two Sundaies fal together, (as they say) if you can no sooner.
B. O pleasant Youth! let us go.

Novit Deus utrinsque animum.
Est enim ille solus cordium scrutator.
Sed quid tu, vis hic solus otio torpescere?
Cogito, quo lusu me exérceam
Quasi verò sit diutiùs cogitandum.
Agé, sequere me, dabo tibi mutuò juglandes.
Amicé nunc lóqueris; sed quando reddam?
Ad Græcas Calendas, (ut aiunt) si non potes citius.
O festivum caput! eámus.

Col. 32. H. I.

H. James.
I. What would you have.
H. Let us say our lesson together.
I. I have no leasure.
H. What businesse have you?
I. I will write.
H. What are you a going to write?
I. The masters dictates:
H. Why did you not write them yesterday?
I. At what time should I have writ them?

Col 32. H. I

Jacóbe.
Quid vis?
Repetámus una prælectiónem.
Non est otium.
Quid habes negotii?
Volo scribere.
Quid scribere paras?
Dictata præceptoris
Cur heri non scripsisti?
Quo tempore scripsissem?

When

H When you played
I. But I would not loſe my opportunity of play.
H. Ah you idle boy, you think of nothing but playes?
Have we not three hours free on Wedneſdayes, and Saturdayes.
I. They are free indeed, but deſtined, deputed, appointed, and aſſigned to ſport.
H. I, they are devoted, partly, to ſports, or ſome honeſt recreation; and partly, to ſtudy.
I. I confeſſe, onely for them that will kill themſelves at their books.
H Could not you ſpare an hour and a half from your play yeſterday, or at leaſt but one hour?
I. Do you ply your book as much as you will; and I will play as long as I may.
H. Truly you may for me, but in the mean time you will do little good at your book.
I. Do not I give the maſter ſatisfaction?
H. So and ſo.
I. Will you then, you ſtudious young-man, be ſeverer then the maſter himſelf?
Let me alone at laſt.
Mind you your own buſ-

Quum luderetur.
At ego *nolébam amittere ludendi occaſionem*
Ah piger, *nihil aliud quam luſiónes meditaris?*
Nonne débus Mercurii & Sabbati ternæ ſunt horæ liberæ?
Liberæ quidem ſunt, ſed ad luſum deſtinatæ, deputátæ, attribútæ, aſſignátæ.
Imo, partim luſibus aut alicui honeſtæ remiſſióni; partim ſtudio literário ſunt dicátæ.
Faceor, duntaxat iis qui volunt *immori ſtudiis.*
Non póteras heri ſeſqui-horam detrá here ludo tuo, aut ſaltem horam únicam?
Tu ſtude quantúm vole; ego vero ludam quamdiu licébit.
Per me quidem *licébit*, ſed interim *parùm promovebis in* literis.
Nonne præceptóri ſatisfacio?
Utcunque
Tu igitur, ſtudióſe, vis eſſe præceptóre ipſo ſeverior?
Omitte me tandem;
Age tuum negotium ego

neſſe

businesse, and I mine
H. Well, do as you list.

meum
Age, *age ut libet.*

Col. 33. *Rufus.* *Caſtrenſis.*

Col. 33. Rufus. Caſtrenſis.

R. When will you go again to the ſchool?
Quando *repetēs ludum literarium?*

C. I know not.
Neſcio.

R. Why do you not put your father in minde about this matter?
Cur de hac re patrem non ádmones?

C. What? do you think I care?
Quid? putas me curare?

R. Very little, I believe.
Parùm ádmodum, ut credo.

C. *Indeed you ſay true.*
Profectò verum dicis.

R. It is ſign enough that you do not love learning.
Satis eſt ſigni te non amáre literas.

C. I can read, and write, and ſpeak latine pretty well; what need I ſo much knowledge?
Scio legere, ſcribere, Latinè loquī mediocriter; quid opus eſt mihi tanta ſcientia?

I know more then three Popiſh Prieſts.
Ego plura ſcio quam tres ſacerdótes *Papiſtici.*

R. O poor Youth! do you ſo ſleight a thing that is unvaluable?
O miſerum adoleſcentem! *ſicciné rem contemnis inæſtimabilem?*

C. Why do you exclaim ſo?
Quid tu ſic exclámas?

How come I to ſeem ſo poor to you?
Unde tibi videor miſer?

R. Friend, I have done you no wrong.
Amice, *nulla tibi á me orta eſt injuria.*

For what I ſaid to you, is no railing matter; that
Quod enim dixi tibi, *non eſt convitium*; ne tu *in*

you

you may not **take it ill**, but I pity you, that you contemn that which **affordeth happiness**

malam partem accipias; sed misereor tui, quod id contemnis quod *felicitátem parit.*

C. Gain, riches, and pleasure, afford happinesse.

3° Lucrum, divitiæ, & voluptas felicitátem pariunt.

R. Nay, **those things habe beene many mens overthrow**; although **riches are Gods gift, and do no hurt, unless it be to them that abuse them**: but indeed **no possession is more precious to a man then vertue, and the knowledg of honest things**

Imo, *illa multis fuerunt exitio*; tametsi *divitiæ sunt Donum Dei, nec nocent, nisi iis qui abutuntur*: verum enim vero *nulla est homini pretiósior possessio quàm virtus, & rerum honestárum cognitio.*

C. **You will make us a sermon then**, for ought that I see.

Vis igitur *concionâri*, ut video.

R. I wish you had diligently heard godly sermons.

Utinam divinas conciónes audivisses diligenter.

C. Fie upon it, **you weary me with your noise.**
Would you have any thing?

Hem, *obtundis me.*
Nunquid vis?

R. That God would blesse you with a right mind.

Ut bonam mentem det tibi Deus.

C. Perhaps you have more need of it then I.
Fare you well

Ea fortasse tibi magis est opus quàm mihi.
Vale.

Col. 34. *A. B.*

Col. 34. A. B.

A. **I wonder what you mean**; you are almost

Miror quid tibi velis; tu fere semper es otiósus, alwayes

always idle, or prating, or playing the fool.

aut garris, aut ineptis.

B. What would you have me do?

Quid vis faciam?

A. To ply your book diligently.

Ut studeas diligenter.

B. Why do you counsel me that?

Cur me istud mones?

A. Out of my love towards you, and for your own benefit.

Pro meo in te amore, tuaque utilitate.

B. It is in vain for you to counsel me.

Frustra mones.

A. Why so?

Quid ita?

B Because I have no minde to my book

Quia non est mihi animus in literis.

A. what then have you a mind to?

Quid ergo velles?

B. To learn some trade suitable to my disposition.

Discere aliquam artem aptam genio meo.

A. Have you not bethought you already what trade would please you most of all?

Jamne cogitasti, quænam ars tibi placeat potissimum?

B. Long ago.

Jamprídem.

A. Why then do you not acquaint your father?

Cur ergò *patrem* non *admones*?

B. I never durst.

Nunquam ausus sum.

A. Why not?

Cur non?

B. I am afraid he should be angry with me.

Vereor ut mihi irascátur.

A. Intreat the master, that he would tell him.

Roga præceptórem, ut illi dicat.

C Nay, I intreat you.

Imo, te oro.

Do you your selfe tell the master from me, for I cannot, because I am too bashfull.

Dic tu ipse præceptóri meis verbis, nam *verecundia* me *impedit*.

Will you doe what I intreat you?

Faciésne quod rogo?

A. I will be ſure to do it, and that too as willingly as can be.

Faciam certè, ídque libentiſſime.

For it **it troubles me much to ſée you ſo careleſſe.**

Valde enim *tædet me vidére te adeò remiſſum.*

B. O what a courteſie will you do me?

O quàm mihi gratum feceris!

A. But the maſter will call you to him.

Sed præceptor te appellábit.

B. What then? **An occaſion offered will make me bold to open my minde freely,**

Quid tum? *Oblàta occáſio me audácem reddet ad mentem meam liberè aperiendam.*

A. **You are in the right of it.**

Rectè judicas.

B. Do you then **ſée you remember your promiſe**; and afterwards **tell me what anſwer he gives you.**

Tu igitur *fac promiſſi memineris?* deinde *renuntia mihi quid ille tibi reſponderit.*

A. Otherwiſe I ſhould be but a bad Meſſenger for you.

Alioquin eſſem tibi nuncius inutilis

Col. 35. *Michael. Friſius.*

Col. 35. Michael. Friſius.

M. God ſave you, *Friſius.*

Salve, *Friſi.*

F. And God ſave you too, *Michael.*

Tu quoque ſalvus ſis, *Michael.*

What a clock is it?

Quota eſt hora?

M. **You ſhall preſently hear it ſtrike half an hour paſt five.**

Mox audies ſonum ſemihóræ poſt quintam.

F. **It is well, we ſhall be there ſoon enough.**

Bene habet, matúre ſatis adérimus.

M. **I am glad I have met you,** that we may talk in Latine together all the way as we go.

Gaudeo me tibi occurriſſe, ut eúntes Latine tantiſper colloquamur.

P. Truly that is a profitable and pleaſant exerciſe.

Ea ſanè eſt utilis & jucunda exercitátio.

As

M. As oft as I light upon any of these **lose Rascals**. I had rather meet with a **carter**. For I cannot think upon any thing by the Way for them, **their manners are so distastfull to me.**

Quoties incido in ál quem ex istis *dissolutis nebulonibus*, mallẽ *rhedárium* offendisse. Non enim per eos mihi licet aliquid in via meditári, adeo *mihi sunt eórum mores odiosi.*

F. No wonder. For they are commonly such as will neither speak any good, nor

Nil mirum; nam ferè sunt ejusmodi, ut neque loqui velint quidpiam boni, *neque audire sustineant.*

M. **endure to hear it.** What should you do with them that have no care, but that they may satisfie their lusts?

Quid cum illis agas, quibus nihil est curæ, nisi ut suas libidines expleant?

F. **They talk of nothing, but of** dainty dishes, **and meet** bezling **together in** private **Ale-houses.**

Nil aliud crepant, nisi suas cupedias, & meras compotationes in secretis cauponulis.

M. *I*, and they laugh at us apace, because we speak Latine up and down the streets.

Etiam nos irrident plenis buccis, quod Latinè per vicos loquámur.

And that is the worst thing of all, that they will never suffer themselves to be admonished.

Illud véro est omnium pessimum, quód nusquam se patiuntur admonéri.

F. Because indeed (as the Prophet saith) there is no fear of God before their eyes.

Quia scilicet (ut ait Propheta) non est timor Dei ante óculos eorum.

M if you shall begin **to advise them** any thing **fairely**, you shall presently hear, **Hold your tongue, you preacher, you fill my head full of noyse,**

Si quid inceperis *amicè commonere*, statim audies, *Tace concionator, obtundis.*

But if you ſhall ſay, **I will have you to the maſter**, or to the monitor; they cry, oh, **do I care!** you dare not.

Quòd ſi dixeris, *Deferam te ad præceptórem vel* ad obſervatorem; oh, *egóne curo!* inquiunt: tu non auderes.

For if you ſhould tell of me, **I would be meet with you.**

Nam ſi me accuſáres, *non ferres impúné.*

Nay indeed, **they will baſte you preſently**, if the **place** be far enough **out of every bodies ſight.**

Imò verò, *te continuò verberábunt*, ſi *locus* erit *ſemótus ab arbitris.*

Truly, when one of them found me lately in **a by-corner, he gabe me two ſound checks upon either cheek, and preſently run away.**

Profectò, quum quidam eórum me nuper offendiſſet in quodam *receſſu, impegit mihi in utramque malam duos ingentes cólaphos, & dilugit continuó.*

F. And what did you in the mean time, *I* pray you.

Quid tu, quæſo, interea?

M. Why do you aſk that? It was ſo ſuddenly done, that I could ſcarce ſee the fellow.

Quid iſtud quæris? Tam iſtud ſubitum fuit, ut vix hóminem aſpicére potúerim.

F. But how are we come ſo quickly and leaſurely to the ſchool?

Sed qui tam citó & ſenſim ad ſcholam pervénimus?

M. So it is uſually wont to fal out to them that are talking together.

Sic fere confabulántibus uſu venire ſolet.

F. Come, let us go in without any noiſe and ſtir, that we do not **hinder them that are at their books.**

Age, ingrediámur ſine murmure & ſtrépitu, ne *ſtudentes offendamus.*

Col. 36. *Probus. Amiculus.*

Col. 36. Probus. Amiculus.

P. Whence bring you that lit-

Unde adfers iſtam tu-

tle coat (jump-coat, Stippo?)
A. From home.
P. What will you do with it?
A. I will put it on.
P. It is not time to change it now
A. When then?
P. To morrow morning, when you riſe out of your bed.
A. Thou giveſt me good advice, I will tarry.

niculam?
Domo.
Quid vis facere?
Volo indúere.
Nunc non eſt mutándi tempus
Quando igitur?
Cras manè, quum ſurges é lecto.
Bene mones, Expectábo.

Col. 38. *Antonie. Daniel.*

A. O brave! I heard your Siſter is married.
D. You heard that which is true.
A. Who is her huſband?
D. A certain citizen of Lyons, come of honeſt parents.
A. Is he rich?
D. So he is thought to be, but yet my father values theſe things a great deal more; firſt, that he is a well behaved young man: next, that he is not onely a very good ſcholar, but one that loves learning very well; and laſtly, that he is one that fears God truly; and is a main profeſſor of Chriſtianity.
A. You tell me notable commendations of the young man.

Col. 38. Antonius. Daniel.

Euge, audivi ſoró:em tuam nupſiſſe.
Verum audiſti.
Quis eſt maritus ejus?
Quidam civis Lugdunenſis, *honeſtis parentibus progenitus.*
Eſtne dives?
Sic *habétur*, ſed tamen pater meus hæc longè pluris facit priùm, quòd ille ſit *bene moratus adoleſcens*; deinde, quòd non ſolùm *doctiſſimus*, ſed etiam *bonarum literarum amantiſſimus*; denique, quòd *verus Dei cultor, & Chriſtianæ religionis ſummus obſervator.*

Mihi narras egregios adoleſcentis titulos.

A. O that happy ſiſter of yours, who by Gods bleſſing hath got ſuch an husband!

O felicem ſórorem tuam, quæ Dei beneficio talem virum nacta eſt.

D Truely you may not unjuſtly call her happy, if ſhe can but ever acknowledge that bleſſing, ſo as to remember alwayes that it came from Gods goodneſſe, and therefore to give him everlaſting thanks for it.

Fœlicem ſanè haud abs re dixeris ſiquidem bonum illud perpétuo ſic agnoſcat, ut ſemper meminerit ex Dei bonitáte profectum eſſe, ob idque immortales agat eidem grátias.

A: I believe ſhe will do it.

Credo id factúram.

D. So I hope indeed: for ſhe hath been alwayes inſtructed ſo by her parents in the **Chriſtian religion.**

Ita ſpero quidem: ſic enim à parentibus inſtituta eſt in *doctrinâ Chriſtianâ.*

But now **my occaſions at home call me back to another place.**

Sed *me* jam *alio révocat domeſtica negotia.*

Therefore farewel, my *Anthony.*

Ergo vale, mi *Antoni.*

A. And fare you well too, moſt ſweet *Daniel.*

Tu quoque bene vale, ſuaviſſime *Daniel.*

D. Would you have any thing?

Nunquid vis?

A. That you would have me very heartily commended to all your friends, eſpecially to your father and mother, and the **new married wife** her ſelfe; and tell her **that I wiſh her much joy of her happy wedding.**

Ut verbis meis dicas ſalûtem plúrimam tuis omnibus, præcipué patri matríque, & ipſæ *novæ nuptæ*; méque illi *gratulari ſanctum illud conjugum.*

D Truly I will do that, and **with all my heart too.**

Ego vero id faciam, quidem *libentiſſime.*

Col. 38 *Henry. Gerard.*

Col. 38. Henri, Gerardus.

H. I did not ſee you to day at the

Hodie te non vidi in con-

the ſermon, what mean's that?

G. I know not what it ſhould mean, yet I was there.

H. Tell me what you have remembred.

G. It belongs not to you to call me to an account.

H. Truly I do not require it. But I aſk you that, that we may confer together for our memories ſake.

G. I rather chooſe now to call to my minde by my ſelfe. You ſhall hear me, if you will, when your maſter ſhall aſk us before dinner

H. What harme would it be, if we ſhould now confer among our ſelves about that matter?

G. It would be no harm, I confeſs but I have no liſt to it now

H Your liſt rules you then?

G Let me alone; Why doe you trouble me?

H Truely I let you alone; but hear me one word. It doth not become a boy to be peevish.

G. Nor doth it become a boy to be troubleſome.

cione, quid illud *ſibi vult?*

Quid ſibi velit neſcio, ego tamen interfui.

Narra mihi quæ mandaſti memóriæ.

Non eſt tuum à me rationem exigere.

Ego quidem non éxigo, verùm id rogo, ut memoriæ cauſâ conferámus unà.

Malim nunc ſolus recordári.

Audiás me (ſi voles) quum præceptor ante prandium nos interrogábit.

Quid mali eſſet, ſi nunc inter nos de ea re conferámus?

Nihil mali eſſet, fateor; ſed nunc mihi non libet.

Tua igitur te libido regit.

Omitte me; cur moleſtus es?

Omitto ſanè; ſed audi unum verbum. Non decet puerum eſſe morósum.

Nec puerum decet eſſe tam moleſtum.

Col. 39 *Rublius. Lepuſculus.*

Col. 39. Rublius. Lepuſculus.

R. What have you done with my ruler?

L. I left it in the upper gallery.

Quid feciſti de regulâ meâ?

Reliqui in pergulâ ſuperiore.

R. Why have you left it?
L. I forgot it.
R. It is not well done; but thus you uſe commonly to do, when any thing is lent you
L. I am ſozry foz my negligence
R. It is not enough to be ſozry, unleſſe you would alter your manners.

L. I will pray to God that he would change them for me
R. If you be wiſe, elſe no body will lend you any thing hereafter.
L. I thank you that you adviſe me ſo kindly.
R. Go now and fetch my ruler; foz I want it to rule my paper with it.

L. Now I am going.
R. Bring it to me into my chamber.
L. You ſhall have it preſently.

Cur eam reliquiſti?
Oblitus ſum.
Non recte factum; ſed tu ſic fere ſoles, ſiquid tibi fuerit accommodátum.
Piget me negligentiæ meæ.
Non ſatis eſt dolére, niſi mores mutáre velis.

Deum precábor, ut mihi mutare velit.
Si ſapis; alioqui nemo tibi poſthac accommodáre volet.

Habeo grátiam, quòd me tam amice monueris.
I nunc petítum meam régulam; eſt enim ea mihi opus *ad ducendas in chartâ lineas.*

Nunc eo.
Refer ad me in cubiculum.
Mox habebis.

Col. 40. *Emericus. Baldus.*

E. Why do you laugh to your ſelfe?
B. What is it to thee?
E. Becauſe perhaps you laught at me.
B. How came you to ſuſpect ſo much?
B. Becauſe you are a naughty boy.
E. Truly we are all naught, but I am not worſe then you.

Col. 40. Emericus. Baldus.

Cur *ſolus rides?*
Quid tua?
Quia fortaſſe rides me.
Unde tibi orta eſt illa ſuſpicio?
Quia malus es.
Omnes quidem mali ſumus; at ego te pejor non ſum.

Doth

Doth no body laugh then, unleſſe he laugh at ſome body.

Nemo igitur ridet, niſi aliquem irrideat?

E. I do not mean ſo; but he that laugh's to himſelfe (as I have often heard) is either a fool, or thinketh ſome miſchief.

Non ſic intelligo; ſed qui ſolus ridet (ut ſæpe audivi) aut ſtultus eſt, aut aliquid mali cogitat.

B I know not whoſe ſaying that is; but whoſe ſoever it is, it is not alwayes true: yet I take your admonition in good part, and adviſe you too, as well as you do me, that you would have a care you be not ſuſpicious; For fearfull and ſuſpecting perſons with moſt for death, as it is in our moral verſe.

Iſta ſententia cujus ſit neſcio; ſed cujuſcunque ſit, non eſt perpetuò vera: tamen admonitionem tuam in bonam partem accipio, teque moneo viciſſim, ut caveas ſuſpiciòſus eſſe; Nam timidis & ſuſpectis optatiſſima mors eſt, ut eſt in morali noſtro cármine.

E. I remember it. Nevertheleſſe I take your admonition in good part.

Mémini. Boni tamen cónſulo admonitionem tuam,

Col. 41. *Nathanael. Mercurius.*

Col. 41. Nathanael. Mercurius

N Whence come you?

Unde venis?

M. From home.

Domo.

N. What are they doing at your houſe?

Quid agitur domi veſtræ?

M It makes no matter to you.

Nil tua refert.

N I confeſſe it, but we uſe commonly to aſke our friends thus, juſt as if we ſhould aſk How do you? How go all things with you?

Fáteor, ſed familiáres ſic rogáre ſere ſolémus, perinde quaſi rogémus, *Ut valétis? quomodo ſe veſtræ res habent?*

M. It doth not become one to enquire ſober-much

De re alienâ nimium percontári non decet.

after

after another bodies matters.

N. I hold my tongue; but you seem to me to be otherwise respecting your age.

Taceo; sed *videris mihi pro ætate nimis sápere.*

M. I say nothing as my own; I have heard it often.

Nihil meum dico; id audivi sæpe.

N. I thank you, that you advise me so friendly; hereafter, by Gods blessing, I will take heed of playing the fool.

Habeo gratiam, quòd me adeo amicè moneas; posthac adjuvante Deo, *cavebo inèptus esse*

M. So you shall be wise by little and little.

Ita paulátim sapies.

Col. 44. *Humbertus Plautinus.*

H. Ho you sirrah, the master is here.

Heus tu, præceptor adest.

P. What then?

Quid tum?

H. Look back at him.

Réspice ad illum,

P. Why so?

Quamobrem?

H. That you may put off your hat to him, and salute him as he comes.

Ut ei *caput apérias*, & venienti salutes.

P. It becomes me to do so; but I was thinking of another thing.

Ita decet facere, sed *aliud cogitabam.*

H. Hold your peace.

Tace.

Col. 43. *Pontanus. Marcus.*

P. Whence come you?

Unde redis?

M. From abroad.

Foris.

P. What went you out for?

Cur exieras?

M. To make water.

Réditum urínam.

P. What like weather is it?

Qualis est cœli facies?

M. Misling.

Nebulósa.

P. Doth it thaw?

An régelat,

The

M. The froſt doth ſo give again that the ſnow begins wholly to melt.

Sic *reſolvitur gelu*, ut nives omnino liqueſcant.

P. And what doth it rain too?

Etiá̃ ne pluit?

M. I felt ſomething drop from above.

Senſi aliquid ſupérne diſtillare.

P. Perhaps from the houſe eaves as you went along.

Fortaſſe *in tranſitu*, *ſtillicidio tecti*.

M. Nay, I know it was from the clouds; and if you do not believe me, look your ſelfe.

Imò, è nubibus ſcio; *quod ſi non credis*, *vide tu ipſe*.

P. As if I may not believe you in ſuch a ſmall matter.

Quaſi ego non credam in re tám tilla.

M. Why then did you ſeem to make a queſtion?

Cur igitur dubitare vidébáris?

P. That I might have a little more talk with you.

Ut pluribus verbis tecum fabulárer.

M. To what end ſerves that?

Quorſum id pertinet?

P. To exerciſe the Latine tongue

Ad Latinum ſermónem exercendum.

M. But in the mean time we oft ſpeak idle words, from which Chriſt hath commanded us to abſtain altogether.

Sed *interim* ſæpe *otióſa verba dicimus*, à quibus omnino abſtinendum Chriſtus præcépit.

P. You are quite miſtaken in the meaning of the commandement.

Totâ errás viâ in præcepti intellectu.

M. Why ſay you ſo?

Cur iſtud dicis?

P. Becauſe it is not idle talk which hath reference to any inſtruction, eſpecially when we treat of good and honeſt matters; ſuch as are the works of God in naturall things.

Quia non eſt otióſus ſermo qui ad aliquam inſtructionẽ refertur, præſertim ubi agitur de bonis & honeſtis; qualia ſunt Dei opera in rebus naturalibus.

M. He thinks you are in

Videris mihi rectè ſentire; th-

the right of it, and therefore I am willing to be of your minde.

perinde *facile tibi assentior.*

P. But so much for this. We must presently fall in hand with another business

Hæc hâctenus. Instat nobis aliud negotium,

M. Well let us give over.

Agè, desinámus.

Col. 44. *Trolleanus. Belanus.*

Col. 44. Trolleanùs. Bolanus.

T. Do you know what a clock it is?

Scin' tu quota sit hora?

B. I do not certainly, but I see it is almost supper-time.

Non certum scio, sed video *instáre cœnæ tempus.*

T. Woe is me poor boy! I have forgotten to go to my mother, as she bad me.

Me miserum! oblitus sum adíre matrem, quæ jusserat.

B. Run, run, you will come in good time to sup at home.

Curre, curre, opportúnè venies, ut cœnes domi.

T. You do well to put me in mind, I will go ask leave.

Rectè mones, *eo rogatum véniam*

B. Look you where the Usher is

Eccum Hypodidásculum.

T. He is here in very good time.

Optime adest.

Col. 45. *Rowland. Longinus.*

Col. 45. Rolandus, Longinus.

R. What do you say of the penknife, which I bought you three dayes ago? is it good enough?

Quid ais de scalpello, quod emerem tibi nudiustertius? estne satis bonum?

L. Yes indeed, it is a very good one; but (woe is me, poor wretch) I had like to have lost it.

Imò verò est óptimum; sed (me miserum!) *parum abfuit quin perdideram.*

R. How now, what say you? how came that to passe.

Eho, quid ais; *quómodo id accidit?*

L. As I came from abroad it drop't from me in the street.

Cum redírem foris *exciderat mihi in vico.*

Whence

R. Whence did it drop?
L. Out of my ſheath, which I had indiſcreetly left open.

Unde excíderat?
E theca mea, quam imprudenter apertam reliquéram.

R. How did you get it again?
L. I ſet up a ſiquis preſently on the gates, and after dinner a boy of the ſixth form brought it me again.

Quomodo recuperaſti?
Affixeram ſtatim *chartulam valvis januæ*: poſt prandium quidam puer ſextæ claſſis mihi rétulit.

R. I wiſh they were all as faithfull that finde things that are loſt.
L. Truely they are but few that will make reſtitution, if it be a thing of any value.

Utinam omnes tam fidéles eſſent qui res amiſſas reperiunt.
Profectò pauci ſunt qui reſtituent, ſi modo ſit res alicujus pretii.

R. And yet it is particularly commanded by the Word of God.
L. What elſe? for it is a kinde of theft, if one keep another mans thing when it is found, if ſo be he know to whom it ſhould be reſtored.

Et tamen id verbo Dei *nominátim præcipitur.*
Quidni? eſt *enim furti ſpecies ſi quis rem alienam inventam retineat; modo ſciat cui reddenda ſit.*

R. But moſt men think they may lawfully keep whatſoever they finde after it be loſt.
L. Truely they are very grievouſly miſtaken.

At plerique putant ſe jure poſſidere quicquid amiſſum invénerint.
Errant illi quidem graviſſimè

R. But (that we may return to our former ſpeech) what gave you the boy that had found your pen-knife?

Verùm (ut redeamus ad inceptum ſermónem) quid dediſti puero qui ſcalpellum tuum invénerat?

L. I gave him a quince, and ſome wallnuts, moreover I commended him, and adviſed him in a word or two that he ſhould do ſo alwaies

Dedi ſextantem, & nuces aliquot joglandes: laudávi prætérea, & paucis admonùi idem ſemper eſſe faciendum

You

R You have done very well, for ſo he may be more willing to reſtore a thing another time, if he finde it.

But what if you had loſt it?

L. I would have taken it in good part, and have bought me another.

R I, would you have taken it patiently?

L. Verily not without ſome grief.

R. Therefore not patiently: but I wil not preſs you too ſtraitly.

L. We are no **Divines**.

R What then?

L. **Young Grammarians**.

R. And very unſkilfull ones indeed.

L. We ought ſo much the more diligently to pray to God, that by his Goſpel he would free us from the darkeneſſe of ignorance wherein we have lived, and do live as yet.

R. Truely we ſhall do that, if we obey thoſe holy admonitions which we hear every day from the maſter, and oft-times from the Preachers, the miniſters of Gods Word.

L. See how much the loſing of my pen-knife hath done us good.

R Becauſe of that, I congratulate with you double firſt,

Rectè feciſti, ſic enim libentiùs reddat aliàs, ſi quid repérerit.

Sed quid ſi perdidiſſes?

Æquo animo tuliſſem, & mihi emiſſem aliud.

Itáne, æquo tuliſſes animo?

Certè non ſine aliqua moleſtia.

Non igitur æquo animo; ſed nolo te árctiùs urgére.

Non ſumus *Theologi*.

Quid ergo?

Grammaticuli.

Et quidem imperíti.

Tanto diligentiùs Deum precari debémus, ut per *Evangèlium* ſuum nos liberet ab ignorantiæ tenebris, in quibus verſati fuimus, & adhuc verſamur.

Id vero faciémus, ſi ſánctis admonitionibus pareámus, quas audimus quotidie a præceptore, ſæpe a concionatoribus, divini verbi miniſtris.

Vide quantum profuerit nobis ſcalpelli mei amiſſio.

Ob eam rem tibi dupliciter congráculor; pri-

first, that I have bought it well for you; and secondly that you have **found it again after it was lost.**

L. I thank you, my *Rowland.*

R But the praise and thanks be to our heavenly father.

L. Amen.

Mum, quod tibi recte émerim; deinde, quod *amissum recuperaveris.*

Habeo tibi gratiam, mi *Rolande.*

Quin patri nostro cœlesti sit laus & gratiárum actio.

Amen.

Col. 46. *Mercarius, Calvine.*

M Methinks you are not **overbusie.**

C. Indifferently.

M. What if you mend me two or three pens?

C. It may suffice you, if I mend you one for the present.

Are they new ones?

M. They are new ones indeed; but **ready for the mending**

For I have already **shaved them**, *I* have **cut off the tops**, and **pull'd off the feathers.**

C. Let me see them, truly they are **exceeding good ones**, **and very fit to write withall.**

M. How know you that?

C. Because they have **a large quill**, hard and shining; for **those that are soft, and have a shorter quill, are not fit to write withall.**

M. I am glad *I* bought them well. That is not amisse; but for

Col. 46. *Mercarius. Calvinus.*

Mihi non videris *nimis occupatus.*

Mediócriter.

Quid si mihi exacuas duas aut tres pennas?

Satis sit tibi, si unam acuero in præsentia.

Suntne novæ?

Novæ quidem; sed *parátæ usque dum acuantur.*

Jam enim *lævigavi, caudam* réscidi, *detraxi plúmulas.*

Ostende: profecto sunt *óptimæ, & ad scribendum aptissimæ.*

Unde istud nósti.

Quia sunt *caúle amplo*, firmo, & nitido: nam *molles & quæ caulem habent breviorem, parum ad scribendi usum utiles.*

Gaudeo me utiliter emisse.

Non abs re. sed quanti? how

how much bought you them?

M. I gave two farthings (or dôits) for these three.

C. Then you bought them for two deniers (or pennings, or neghen-mankens) apiece.

M. The matter is apparent.

C. It is but a small rate considering the goodness of the commodity.

M. Of whom did you buy them?

C. Of a certain Pedlar.

They are sold severally, and not so good, by this Town-merchants, for (queces or) doubles apiece.

M. And yet they are sometimes bold to say they cost them more at *Lyons*.

C. That is commonly the custome of merchants; for they get no profit, unlesse they lye abundantly; as *Cicero* saith.

M. But go to, that I may stay you no longer; let us minde what we have in hand.

C. I shall have dispatcht presently; mind me diligently, that you may learn once.

D. I look very intentively; but I had need of a little longer time.

C. That then shall be done in my chamber, if you will come and see me at any time.

M. At what time?

Pro his tribus dedi quadrantes duos.

Singulas igitur binis emisti denariolis.

Res appáret.

Est vile prétium pro rei bonitáte

De quo emisti?

De quidam circumforáneo.

Apud hujus oppidi mercatores singulæ, & quidem minus bonæ, venduntur sextantibus.

Et tamen audent interdum dicere, pluris sibi constare *Lugduni*.

Ea fere est mercatórum consuetudo; nihil enim proficiunt, nisi admodum mentiantur, ut ait *Cicero*.

Sed Age, ne te diutiús remorer, *agamus quod instat*.

Cito expediero, áspicé me diligenter, ut discas aliquando.

Aspicio intentis óculis; sed mihi opus esset spatio paulo longióre.

Istud ergo fiet in cubiculo, si aliquando me velis invisere.

Quo tempore?

After

C. After the giving over the school, that is, at nine a clock in the morning, or four in the afternoon.

Now you have two pens, well fitted (unlesse I be deceived) for your use.

You shall keep this third safe and sound for you against another time.

M. Take it you, if you please.

C. No but keep it for your selfe, I have enow brought me from home.

M. I give you all possible thanks; Fare you well.

C. God keep you in safety.

But heark you, do not spare for my labour at any time

M. Do you also make use of me and any thing that is mine if need be, as well as I do Again farewell.

Post scholæ missionem, hoc est horâ nonâ matutinâ, vel, quartâ pomeridianâ.

Nunc habes duas pennas, rectè (ni fallor) in usum tuum accommodatas.

Hanc tertiam in aliud tempus tibi integram servábis.

Accipe tibi, si placet.

Quin tibi serva, domo adferuntur mihi satis multæ.

Ago tibi quas possum gratias; Vale.

Incólumem te conserver Deus.

Sed heus, *ne parcas unquam labóri meo*

Tu quoque de me de rebus meis vicissim utere. siquid opus fuerit, iterum vale.

Col. 47. Puteanus. Buerla.

P Whence came you even now?

B. Out of the Kitchin.

P. What went you thither for?

B To warm my selfe.

P. I believe, you had rather be in the Kitchin than in the schoel, had you not?

Col. 47. Puteanus. Buerla.

Unde veniébis modó?

E culinâ.

Quid illuc ívera?

Ut me calefacerem.

Tu, credo, *libentiùs es in culinâ, quam in scholâ, nonne?*

B. No wonder; there is no fire in the School, as there is in the Kitchin.

Nihil mirum; in schola non est ignis, sicut in culinâ.

P. Go thy way, thou art wise enough.

Abi. sapis.

B. I wish I were as wise in holy things, as in the care of my body.

Utinam tam sáperem in divinis rebus quàm in curâ córporis.

P. See you get wisdome.

Fac sápias.

B. How?

Quomodo?

P. By study, care, labour and diligence.

Studio, curâ, labore, diligentiâ.

B. **I am not sparing of my labour.**

Non parco labóri.

P. You do well; **but we must tarry a time**, in the continuance whereof all things are done in the mean time we must pray to God daily.

Rectè facis; *sed est tempus expectandum*, cujus progressu fiunt omnia: interim precandus est Deus assiduè.

B. You advise me fair: I wish he would promote our studies to the glory of his name.

Bene mones; útinam studia nostra promóveat in gloriam sui nominis.

P. He will do it, if we go on diligently to worship him.

Id faciet, si pergámus eum cólere diligenter.

Col. 48. *Puteanus. Capusius.*

Col. 48. Puteanus. Capusius.

P. **What are you musing with your selfe**, Capusius?

Quid tecum cogitas, Capúsi?

C. I would willingly go home; That I may recreate my selfe a little these few dayes with my mother.

Libenter irem domum; Vt me his diebus parumper recreárem cum matre.

P. What hindereth that you can not go?

Quid obstat quò minùs eas.

The

C. The maſter will not give me leave.
P. He tak's a better order for you then you are aware of.
C How?
P For in the interim you would loſe much time, and when you come again, you would be ſorry.
C Do not I ſay true?
Indeed it is ſo.
P. Tarry then, if you be wiſe.
C. **I will take your counſel**, becauſe *I* think it is good.
P. I would not willingly give you bad counſell
C And I wiſh what I perſwade you to may ſucceed well with you.
P. I hope it will do ſo, God willing.

Præceptor non vult permittere.
Meliùs tibi conſulit, quàm ipſe putas.
Quomodo?
Nam interea perderes multum temporis, & quum rediiſſes tibi dolor eſſet.
Nonne verum dico?
Profectò, ſic eſt.
Mane igitur, ſi ſapis.
Parébo tuo conſilio, quia mihi rectum videtur.
Nolem ſciens malum tibi conſilium dare.
Atque útinam quod ſuádeo, ſuccedat tibi proſperé.
Spero ita fore, Deo volente.

Col. 49. *Martialis.* Blancus.

M. How much money have you?
B. **A farthing qu**; but how much have you?
M. Not ſo much.
B. How much then?
M. But one farthing.
B. Will you lend it me?
M. I have need of it
B. For what uſe?
M. To buy paper.

Col 49, Martialis. Blancus.

Quantum habes pecuniæ?
Aſſem cum ſemiße; tu vero?
Non tantum.
Quantum igitur?
Unicum aſſem.
Vis mihi dare mutuó?
Eſt mihi opus.
In quem uſum?
Ad emendam chartam.

B. I will give it you again to day.

Hodie reddam tibi.

M. You ſhould have ſaid withal, By the help of God.

Addendum fuit, Deo juvante.

B. So our maſter teacheth us out of Gods Word; but **I cannot uſe my ſelf to it.**

Sic docet præceptor ex verbo Dei; *ſed non poſſum aſſuefacere.*

M. See you do uſe your ſelf to it.

Fac aſſueſcas.

B. How ſhall that be done?

Quomodo id fiet?

M. If you oft conſider that we ſo depend upon God, that we can do nothing without his help.

Si ſæpe cógites nos à Deo ſic pendére, ut nihil poſſimus ſine ejus auxilio.

B. You give me good counſel.

Bonum mihi das conſilium.

M. Such as I would have to be given to me

Quale mihi dari velim.

B. But (that we may return to our purpoſe) will you lend me that farthing?

Sed (ut ad propóſitum redeamus) dabis mutuò iſtum aſſem?

M. I wonder that you aſk to borrow, that have more then I?

Miror te mutuò pétere, qui plus habes quàm ego?

B. There is a ſcholar that comes this way, that offers a book to ſell.

Eſt quidam ſcholaſticus hac tranſiens, qui librum venálem oſtentat.

M. And what then?

Quid tum?

B. I had a mind to buy it, becauſe **he offers it cheaper then our bookſeller.**

Cupiébam émere, quia *vilius indicat, quàm noſter bibliopóla.*

M. Take it; but, I pray you, how will you reſtore it ſo quickly?

Accipe; ſed, quaſo, unde tam citò reddes?

B. After ſupper *I* will go home and beg it of my mother.

A cœnâ ibo domum, ut à matre petam.

M. What if ſhe will not give it you?

Quid ſi dare nolit?

The

B. She will not stand upon it, when I shall shew her the book.

Nihil cunctábitur, cùm libḷum osténdero.

Col. 50. *Montanus, Eusebius.*

Col. 50. Montanus, Eusebius.

M. How old are you?

Quot annos habes?

E. Thirteen, as I have heard my mother say; but how old are you?

Trédecim, ut à matre accepi; tu vero?

M. Truly I am not so old.

Equidem non tot habeo.

E. How old then?

Quot igitur?

M. I want one year of you.

Deest unus.

E. You are twelve years old then.

Sunt ergo duódecim.

M. It is an easie thing to guesse.

In promptu est ratio.

E. But what year is your brother going on?

Sed frater tuus quotum agit annum?

M. The fifth.

Quintum.

E. What say you? can he talk Latine already.

Quid ais? jam Latinè loquitur?

M Why do you wonder at it? we have ever a school-master at home that is both learned and diligent; he doth teach us to speak Latine: he speak's nothing in *English*, unlesse it be for explication sake of something; moreover we dare not speak to our father, unlesse it be in Latine.

Quid miraris? semper habémus domi pædagógum & doctum & diligentem; is semper nos Latinè loqui docet: nihil Anglicum effert, nisi aliquid declarandi causâ; quin etiam patrem non audémus nisi Latinè álloqui.

E Do you never speak English then?

Nunquam igitur Anglicè loquimini?

M Onely with my mother and that at a certain hour,

Solùm cum matre, idque certâ quadam horâ, quum

when ſhe bids us to be called to her.

illa nos ad ſe vocári jubet.

M What do you with the Family

Quid ágitis cum familia?

E. We have ſeldome any ſpeech with the family, and that onely as they paſſe to and fro; and yet the ſervants themſelves ſpeak to us in Latine.

Cum familia rarus eſt nobis ſermo, & quidem tantùm in tránſitu, & tamen famuli ipſi nos Latiné allequuntur.

M. What do the maids?

Quid ancillæ?

E. If at any time we have need to ſpeak to them, we **make uſe of the vulgar tongue**, as we are wont to do with my mother her ſelfe.

Si quando uſus póſtulat, ut eis colloquamur, *útimur ſermóne vernáculo*, ut ſolemus cum ipſâ matre.

M O happy boyes ye, that are taught ſo diligently!

O vos felices, qui tam diligenter docémini.

E. Thanks be to God, by whoſe bleſſing we have a father that takes care we **ſhould be ſo diligently taught**,

Eſt Deo gratia, cujus dono patrem habémus qui curet nos tam *accuráte docendos*.

M. Certainly the praiſe and honour of that matter is due to our heavenly father alone.

Certè ejus rei laus & honor único cœleſti Patri debétur.

E. But what do we? **Now I heare the bill a calling.**

Sed quid ágimus? *Jam audio recitári catálogos.*

M Let us make haſte then.

Ergó feſtinémus

Col. 51. *Sylvius. Lewis.*

Col 51. Sylvius. Ludovicus.

S. **why do you look ſo heavily upon it, Lewis?**

Quid triſtis es, Ludovice?

L. I am ſick.

Ægroto.

S, What ſickneſſe is it?

Quid morbi eſt?

L. I know not.
Nescio.

S. But nevertheless, is your Sickness troublesome to you?
Sed tamen èstne gravis moribus?

L. Not very much, I thank God.
Non ádmodum, gratia Deo.

S. What pains you?
Quidnam tibi dolet?

L. My head.
Caput.

S. What? all your head?
Quid? totumne caput?

L. No indeed.
Non certè.

S. What part then?
Quæ pars igitur?

L. I cannot tell the name of it.
Nescio nomen.

S. Is it the crown of your head?
Estne vertex?

L. It is not.
Non est.

S. What then? whether the forepart, or the hinder part of the head?
Quid ergó? utrum sinciput, an òcciput?

L. This part of the head before.
Hic pars antèrior.

S. It is the forepart of the head then.
Est ergó sincipur.

L. What shall I do then?
Quid igitur faciam?

S. Rest you, and you will be well by and by.
Quiesce, benè mox sanus eris.

L. For so I have heard of my mother, that there is no presenter remedie for headaches, then rest.
Sic enim à matre accepi, *nullum esse presentius remedium capitis dolóribus, quam quietem.*

S. But there are sundry diseases of the head.
Atqui varii sunt morbi capitis.

L. And perhaps sundry remedies; but what is more easie then to try that which I told you?
Et varia fortasse remedia; sed quid est facilius quàm id tentare quod dixit tibi?

S. I hope, it will not hurt me to make trial.
Experiri, quidem *nihil* (ut spero) *nocebit.*

S. But where ſhall I reſt?
L. At your houſe in bed.
My mother will not let me.

S. Yes, if you ſay you are not well.

L. But ſhe will think that I diſſemble.

S. It may be ſo; but why do you doubt to make trial?

L. It is good counſel.
S. Make uſe of it, if you will.

L. I ſhall truly.
S. Indeed, if you be wiſe.
L. But one thing remains.
S. What is it?
L. **I muſt get leave of the maſter.**
S. Go to him and aſk.
L. What if he will not give it me?

S. Yes, he will grant it you very eaſily.
L. How know you that?
S. Becauſe he is apt enough to believe us, except them that have ſometimes deceived him.
L. I never deceived him to my knowledge.
S. Go confidently then.
L. Now I go.
S. But do you hear, firſt bethink you what you are to do, that **you do not make a ſtand as you ſpeak.**

Sed ubi quieſcam?
Domi vestiræ, in lecto.
Mater non ſinet.

Imó, ſi dixeris te ægrotáre.

Atqui me putábit ſimuláre.

Fieri poteſt; ſed quid dubitas periculum fácere?

Bonum conſilium.
Utere, ſi vis.

Faciam profectò.
Enimverò, ſi ſapis.
Sed unum reſtat.
Quid eſt?
Impetranda à præceptore venia.
Adi & pete.
Quid ſi nolit dare?

Imò, facillimè.

Qui ſcis iſtud?
Quia ſatis eſt crédulus nobis, niſi qui aliquóties illum feſellerunt.

Nunquam ſciens illum feſelli.

Ito igitur fidéliter.
Nunc eo.
Sed heus, mediture quid ſis acturus, ne fortè *loquendo hæreas.*

You

L. You adviſe me well; I will not come unprovided.

Bene mones; *Non accédam imparatus.*

Col 52. *Paul, Timothy,* and *Salomon* the Judge.

Col. 52. *Paulus,* Timotheus, Salomon *Judex.*

P. *Timothy,* you come to me at a wiſh; I ſought ſomebody to ſtrive with me; but they all run to ſtrive who can play; but what ſay you?

Optátus mihi ades, *Timothee*; quærebam, qui mecum certáre vellet; ſed omnes ad luſûs certamen currunt; tu verò quid ais?

T. What ſhould I rather chooſe than to ſtrive peaceably with you about our ſtudies?

quid ego malim, quàm técum de noſtris ſtudiis *pacificè contendere*?

P. But what ſubject do you deſire to ſtrive about? About repeating *Tullies* Epiſtles.

Sed quod petis certandi argumentum? An dé repetendis Ciceronis Epiſtolis?

T. I had rather about *Cato.*

Malo de Catóne.

P. Why ſo?

Quamobrem?

T. Becauſe I want ſome leſſons to get by heart out of *Tully.*

Quia reſtant mihi ediſcendæ aliquot prælectiones de Cicerône:

For you know I have been ſick almoſt two weeks.

Scis enim me ægrotâſſe ferè duas hebdómadas.

P. I do remember it.

Memini.

Would you have us ſay then the ſecond book of moral Diſtichs?

Vis igitur dicámus ſecundum librum moralium Diſtichórum?

T. It is too long for this hour.

Eſt longus nimis in hanc horam.

P. Why ſo?

Quid ita?

T. Becauſe we muſt play ſomewhile, that we may exer-

Quia nobis aliquandiu ludendum eſt, ut corpus exciſſe

cise our body to preserve our health.

P. Let us say the third book then because it is the shortest.

T. But *I* will have some body to be judge.

P. Solomon is here ready at hand who doth follow me **for that purpose.**

T Solomon will you hear us then?

S. What are you to say?

T. The third Book of Morall Distichs.

S. Will you not **say by turns one after another?**

T. Yes, either of us his distich.

S. But (**that you may not mistake your selves**) boyes, I will not hear you as a judge.

T. Why not?

S. Lest perhaps the one of my friends be offended with my censure

T Wherein then will you be a helper to us?

S. I will diligently marke both your mistakes in a little paper; and afterwards you shall carry them to the master, to know his mind.

T. What shall be done then?

S. He shall adjudge the victory and the reward, to whether he shall think good.

cémus ad valetúdinem conservandam.

D. câmus ergò librum tertium, quia est brevissimus.

Sed júdicem volo.

Presto est Sollomon, qui me *ob eam rem* sequitur.

Vis igitur, Solomon, audire nos?

Quid dicturi estis?

Tertium librum morálium Distichorum.

Nonne *alternis dicétis*?

Scilicet, suum uterque Distichum.

At pueri (*ne errétis*) nolo vos audire tanquam judex.

Cur non?

Ne fortè meâ sententiâ alteruter amicórum offendatur.

In quo igitur nobis eris adjutor?

Notábo in chártulâ diligenter utriusque lapsus; deinde referétis ad præceptorem.

Quid tum fiet?

Ille utri videbitur, & victoriam & præmium adjudicábat.

You

P. You will be only our witneſſe then?
Eris igitur nobis tantum teſtis.

S. I mean ſo.
Sic intélligo.

T. Truely I think it would be a very good courſe.
Optima ſané videtur mihi ratio.

P. And I like it paſſing well
Mihi quoque valde probátur.

S. But there is one thing behinde.
Sed unum reſtat.

T. What is that?
Quid eſt?

S. Wil you, beſides your apparent faults have your ſticks and ſtammerings noted?
Velí ne præter lapſus manifeſtos *hæſitatiónes* etiam notári?

T. So the maſter's orders about this matter do require.
Sic volunt præceptóris leges ſuper hâc re.

S. Give me a book in my hand, that I may be more ſure to obſerve.
Dato mihi librum in manum, ut certius obſervare poſſim.

P. Take my booke.
Téne meum.

T. Should I begin?
Incipiamne?

P. It is but faire, becauſe I dared you.
Æquum eſt, quià tu à me provocátùs es.

T. Solomon, hear me, I pray you, but diligently.
Audi, quæſo, Solomon, ſed diligenter.

S. But do you have a care you ſay not negligently.
Tu vero cave dicas negligenter

T. Reader, if thou this verſe away wouldſt bear,
These Rules of living well be ſure to hear.
Hoc quicunque velis carmen cognoſcere, lector,
Hæc præcepta feres, quæ ſunt gratiſſima vitæ.

P. With learning ſtore thy mind, ceaſe not to learn;
Without it none can life from death diſcern.
Inſtrue præceptis animum, nec diſcere ceſſes;
Nam ſine doctrinâ vita eſt quaſi mortis imago.

Thou

T. Thou ſhalt get good by't; but if thou it ſcorn,
Thou may'ſt thy ſelf, not me that write, forlorn.
P. When thou liv'ſt well, mind not what lewd folk ſay:
It is not in our power their tongues to ſway.
And thus they go on to the end of the third Book.

Commoda multa feres; ſin autem ſpreveris illud,
Non me ſcriptorem, ſed te neglexeris ipſe.
Cùm rectè vivas, ne cures verba malorum..
Arbitrii noſtri non eſt quod quiſque loquatur.
C. *Sic pergunt ad finem uſque libri tertii.*

Col. 52. Dennis, William.

Col 52 Dionyſius Gulielmus.

D. You are welcome home, *William*, **when came you out of the country?**

Grátulor tibi réditum, *Gulielme*; *quando rediiſti rure?*

G. Yeſterday after noon.
D. What did your mother?
G. As ſhe took me along with her ſo ſhe brought me back.

Heri poſt meridiem.
Quid mater?
Quemadmodum illa me ſecum dúxerat, ita reduxit.

D. Did ſhe not **come on horſe-back?**
G. Yes, and that of **an ambler** too

Nonne *venit in equo?*
Et quidem *tolutário.*

D. But what did you?
G. Do you aſk me what? I was her **foot-boy.**
D. Was not **the toil of the journy** troubleſome to you?

Tu verò?
Quid rogas?
Eram illi *à pedibus.*
Non tibi fuit moleſtus *labor itineris?*

G. **There was no way difficult to me,** I had ſuch a mind to return to the City.

Nulla mihi fuit via difficilis, adeò erat jucunda in urbem reditio.

Why

Why do you aſk?
I was loth **to come on horſe-back.**
D. How far is your country-houſe off hence?
G. Four miles, and thoſe not very long ones neither.

D. But enough concerning our return.
Let us now do ſomething elſe

Have you been mindfull of your promiſe?
Are you come again empty?

G. I have brought as many grapes as I could.
D. How many then?
G. A little hand-baſket full.
D. Whoo! a little basket full!

For no body but your ſelf then
G. Yes, for us two.
D What? ſo little for two?
G. **The ſtrength of my little body was able to carry no more.**
But if *I* had been ſtrong, I would have brought **as many as an Aſſe could carry.**
For my mother was willing to give me leave.
D. How I could wiſh that I had been there!
G. I and my mother wanted you exceedingly.

Quid quæris?
Noluiſſem *eques venire.*

Quantum diſtat hinc villa veſtra?
Quatuor milliáribus, iiſque non admodum longis.

Sed jam ſatis de réditu:

Nunc aliud agámus.

Fuiſtine memor promiſſi tui?

Num rediiſti vacuus?

Attuli uvárum quantum pótui.

Quantum igitur?
Quaſillum.
Hui! quaſillum?

Tibi igitur uni.

Imò, nobis duóbus.
Quid? duobus tantillum?
Non poteram ferre ámplius pro viribus corpúſculi mei.

Quòd ſi robuſtus eſſem, *aſini onus* aſportâſſem.

Mater enim facilè permittébat

Quam vellem adfuiſſe!

Ego & mater te plurimùm deſideravimus.

But

But **have a good heart**; for she hath left a servant in the Country, who will come loaden with a very great Basket full; and then she will give you good store.

Sed *esto bono animo*; Ea reliquit fámulum ruri, qui amplissimâ corbe onustus veniet: tum illa tibi dabit affatim

D Aha, **now you say as I would have you**, my William.

Ahn, *nunc optata loqueris*, mi Gulielme.

G. Let us go home to our house. I hope you will see our **basket whole** yet.

Eámus domum ad nos. Vidébis *quasillum* nostrum adhuc (ut spero) *integrum*.

D O fine boy! For I had a mind too to go to salute your Mother, whom I love very well.

O lépidum caput! Nam & cupiébam ire salutatum matrem tuam, mihi charissimam.

G Truely you shall do a thing that will be very acceptable to her.

Profectò illi gratissimum féceris.

D. Let us go then.

Eamus igitur.

Col. 54. *Antonius. Bernard.*

Col. 54. Antonius. Bernardus.

A. What are you musing on here alone?

Quid hîc solus cógitas?

B. I bewail my misery.

Deploro meam miseriam.

A. What misery is it that troubles you?

Quænam afficit miséria?

B. Wo is me poor boy! see we have changed our form, & I have no money to buy books.

Heu me miserum! ecce, mutávimus classem, nec est mihi pecunia unde libros emam.

D Doth not your father give you some?

An non tibi dat pater?

He

B. He doth give me ſome indeed ſometimes, but overſparingly.

Dat quidem, ſed parcè nimis.

A. He is covetous then.

Eſt igitur avárus.

B. That doth not follow.

Non ſequitur.

A. What doth hinder him then, that he doth not allow you money?

Quid igitur impedit, quò minùs pecuniam tibi ſuppéditet?

B. Poverty; beſides, when I aſk him, he wonders that we need ſo many books.

Paupertas; preterea, quum peto, mirátur tot nobis opus eſſe libris.

A. That is no wonder, eſpecially ſeeing he is ſo poor; but in the interim have a good heart, and **do not trouble your ſelfe, I pray you.**

Mihil mirum, præſertim cum ſit pauper; ſed interim eſto animo bono, *nec te afflictes, quæſo.*

C I will endeavour that my father may help you: For he is willing to beſtow upon the poor, eſpecially upon thoſe whom he knows to be **given to their books**

Dabo operam, ut te juvet pater meus: Libenter enim largitur paupéribus, preſertim iis quos novit *bonárum literarum ſtudióſos eſſe.*

B O happy I, if God ſhall help by thy means.

O me felicem, ſi tuâ operâ me Deus adjuverit!

A. I hope he will help you; but do you in the mean time pray unto him diligently that he would incline my fathers minde towards you

Juvábit, ſpero; ſed tu interim precâre illum diligenter, ut mei patris ánimum ergate affectum reddat.

B. You adviſe me well; for as I have often heard out of holy Sermons)

Rectè mones; nam (ut ſæpe audívi è ſacris concionibus)

A. **It is God alone that ruleth and guideth mens hearts.**

Solus eſt Deus qui hominum corda gubernat ac dirigit.

It

A. *It is just so.*
B. *Farewell, good Antonie,* thou hast revived me.
A. And farewel thou also, *Bernard.*

But I pray thee tell me, how much money want you?

B. If I had two shillings, I should have enough for the present.

A. Hold your tongue; you shall find God ready to help you to morrow, as I hope.

Col. 55. *Philip, Valtherius.*

P. Whither are you going now?

V. Into the stove.
P. Why thither?
V. Is such a question to be asked? do you not feel the cold?

P. Why one of a hundred is there that doth not now feel it, when it is so bitter?

But I had rather warm my self in the Kitchin.

V. But the master hath forbid it.

P. I know that well enough; but I will ask leave.

V. Why will you not warm your self in the stove?

Ita res habet.
Vale, mi *Antoni*, qui mihi animum reddidisti.
Tu quoque, *Bernarde*, vale.

Sed dic mihi, quæso, *quantum nummorum tibi opus est?*
Si duos haberem decussis, abundè mihi esset in præsentiâ.

Tace; cras (ut spero) divinum auxilium senties.

Col. 55. Philippus, Vultherius.

Quo nunc is?

In hypocaustum.
Quid ó?
Hóccine rogandum est? *non frigus sentis?*

Quotusquisque nunc non sentiat, quum sit adeó acerbum?

Sed ego malim me in culina calefácere.
At qui præceptor vetuit.

Non ignoro; sed rogábo veniam.
Cur non vis in hypocausto calefieri?

The

P. I know that well enough; but I wil aſk leave.

Non ignoro; ſed rogabo veniam.

V. Why will you not warm your ſelf in the ſtove?

Cur non vis in hypocauſto calefieri?

P. The fumes of the furnace offend my head, which is otherwiſe crazie enough. Whence it comes to paſſe that **I am ſoon troubled with the head ake.**

Vapores clibani tentant mihi capur, quod alióq; in infirmum ſatis habeo. Unde fit ut *facile eo capite laborem.*

V. I have been ſo ſometimes; but I have uſed my ſelf by little and little to abide the inconveniences of the ſtove

Ego quoque ſic aliquando fui; ſed paulatim aſſueſeci me ad ferenda hypocauſti incommoda:

P. And I ſhall (I hope) uſe my ſelfe; but it is better to do that in the afternoons, when ſo great a heat ſhall be abated

Et ego (ut ſpero) aſſuefaciam; verum id præſtat fieri horis pomeridianis, ubi tantus æſtus deferbuerit.

V. But now it is not time to play the Philoſopher here any longer, **for my teeth chatter with cold already.**

Sed nunc tempus non eſt hîc philoſophandi diutiùs; jam *mihi dentes frigore crepitant.*

Col 56. *Stratanus. Theobaldus*

S. What trees are there in your garden?

Quæ ſunt arbores in horto veſtro?

T. We have a garden near the city, in which are herbs which we eat every day; and beſides, there are two

Hortum habémus ſuburbanum, in quo ſunt olera quibus veſcimur quotidie; præterea ſunt in fundo

Col. 56. Stratanus. Theobaldus.

orchards in our grounds ſet with ſeveral trees

S. What herbs have you in your garden?

T. My mother can better anſwer you touching this matter. For ſhe is often there, either to ſow, or to weed, or to gather ſomething.

S. Yet tell me the names of ſome herbs.

T. It would do you but little good to reckon up the names, unleſſe you ſaw the things themſelves.

But let us go about the buſineſſe in hand.

S. May you go when you pleaſe?

T. I may indeed, with my mothers leave.

S. I pray thee, ſee that ſhe may give thee leave: but on this condition that you take me along with you.

T. That ſhall quickly be done; do but tarry for me here, I will come back again preſently.

S. What if ſhe be not at home?

T. Yet I will come and tell you this.

S. God ſpeed you well?

noſtro bini horti, váriis arbóribus conſiti.

In hotro quæ ſunt ólera?

De hoc, mater meliùs reſpondére poſſet. Nam illîc ſæpè verſátur, aut ſerendi cauſâ, aut ſarriendi, aut aliquid colligendi.

Sed tamen dic mihi aliquot ólerum nómina.

Parum prodeſſet, nómina tibi recenſére, niſi reſ ipſas vidéres:

Quin eámus in rem præſentem.

Potes ire quando libet?

Poſſum quidem, matre permittente.

Fac, amábò, permíttat: ſed eâ lege, ut *me tibi comitem aſſumas.*

Id facíllimè fiet; *tantùm hic me expectes mox rediero.*

Quid ſi ea domi non eſt?

Tamen hoc tibi renunciábo.

Bene vertat Deus.

Col. 57. *Præpositus. Caulonius.*

P. I received money of my father to day, if perhaps you have need of any.

C. I need none now: but yet I thank you very heartily that out of your liberality you offer me a kindneſſe of your owne accord.

P. For what one among a thouſand is there will do ſo?

C. I think, but a very few; yet you have often invited me with your kindneſſes.

P. Thoſe have been ſo ſmall, that they are not worth the ſpeaking on.

C. That is no ſmall kindneſſe which is done with a very good will.

P. I wiſh we could ſo priſe Gods benefits towards us, as we uſe to do mens.

C. He grant that we may more often and more diligently buſie our ſelves with that conſideration.

P. Truly that is neceſſary, if we wil have more often experience of his bounty.

Col 57. Præpositus. Caulonius

Hodiè pecúniam à patre accépi, ſi tibi fortè eſt opus.

Nihil nunc opus eſt míhi: ſed tamen gratiam habeo máximam, quòd pro tua liberalitáte ultro mihi offers beneficium.

Quotus enim *quiſque id faciet?*

Credo, paucíſſimi; tu me tamen non ſemel benefic is provocâſti.

Adeò *parva illa fuerunt, ut non ſint commemoratione digna.*

Non eſt parvum beneficium, quod ab optimâ voluntate profectum eſt.

Utinam Dei erga nos beneficia tam expenderémus, quàm ſolémus hóminum.

Faxit ille ut in eâ cogitatione nos exerceámus, & ſæpius, & diligentius.

Illud profectò neceſſe eſt, ſi vólumus ejus benignitatem ſæpiùs experiri.

Col. 58. *Fatonius. Barbarius.*

F. What are you doing?
B. I am writing.
F. What are you writing?
B. I am writing out the maſters dictates.
F. What dictates?
B. Yeſterdayes.
F. What? was you not there?
B. Yes, I was there, but I could not overtake the maſter as he dictated.
F. What hindered you?
B. Becauſe I did not ſit well enough.
F. Came you too late then?
B. Juſt ſo.
F. Let me ſee your note-book; I will write it for you.
B. What ſhall I get by that?
F. I ſhall have writ it out ſooner then you; and afterwards we ſhall play together, as our maſter hath granted us leave.
B. Give me your Book, I ſay. Truely I would do it with all my heart; but I dare not.
F. What are you afraid on?
B. The maſter's expreſſe command.

Col. 58. Fatonius Barbarius.

Quid agis?
Scribo.
Quid ſcribis?
Deſcribo dictáta præceptóris.
Quænam?
Heſterna,
Quid? non áderas?
Imò, aderam; ſed non póteram magiſtrum dictantem áſſequi.
Quæ res te impédiebat?
Quod ſatis cómmode non ſedérem.
Véneras ergò ſeriùs?
Iſtud eſt.
Cedò commentárium tuum; égomet tibi ſcribam.
Quid faciam lucri?
Ego citiùs quàm tu deſcripſero; pòſt, ludémus unà, ut conceſſit præceptor.
Da, inquam, libellum tuum
Libenter id quidem fácerem, ſed non audeo.
Quid times?
Edictum præceptóris.

What

F. What expreſs command do you tell me of?

Quod edictum mihi narras?

B. Do you not know, that he hath forbidden any one to write for another without his leave?

Neſcis eum vetuiſſe, ne quis ſine permiſſu ejus álteri ſcribat?

F. I remember it very well; but how ſhall he know this?

Id ego probe méminiſſe; ſed unde hoc ſciet?

B. Do you ask? when he calls our writing to account to mend it, then I ſhall be catch'd: for he knows my hand.

Rogas? quum emendandi causâ ſcriptúræ ratiónem éxigit, tum captus ero; novit enim manum meam.

F. Beſides, we muſt neither conſen, nor tell a lye.

Prætérea, neque fallendum eſt, neque mentiendum.

F. We are forbidden both by the word of God.

Verbo Dei utrumque vetámur

B. What ſhall I anſwer the maſter then, when he denies that I have writ thoſe things?

Quid ergò reſpondérem præceptóri; quum ille negáret me iſta ſcripſiſſe?

F. I hope the matter will never come to paſs.

Non eó res evadet, ſpero.

B. I will not undergo ſo much danger for all thy hoping.

Nolo tuâ ſpe tantum ſubire periculum.

F. Fie upon it, you are too faint-hearted, you will never thrive.

Vah, nimiùm tomidus es, nunquam rem facies.

B. But you perhaps are more adventureſome.

At tu forſan audacior.

F. Do you then write as much as you will; I will get me to my play.

Tu igitur ſcribe quantum voles; ego ad ludendum me cónfero.

B. Get you gone, I pray you; I had writ one ſide already, if you had not hindred me.

Abi, quæſo; jam unam pági-nam deſcripſiſſem, niſi me interpellâſſes.

F. But in the mean time we benefit ſomething, whilſt we talk in Latine.

At interim aliquid proficimus, dum Latine fabulámur.

Col. 59. *Quirinus, Romulus.*

Col. 39. Quirinus, Romulus.

Q. Is your father come to the market to day?

Veníne pater ad mercátum hodiernum?

R. He came to ſpeak to me to day in the morning, when I was but getting out of my bed.

Hodié manè convenit me, *quum adhuc é lecto ſúrgerem.*

Q. Have you aſked him nothing?

Níhil ab eo petiiſti?

R. Yes, money.

Imò, pecúniam.

Q. And hath he given you ſome?

Et numerávit tibi?

R. For this preſent.

In præſentiâ.

Q. How much I pray you?

Quantum óbſecro?

R. Twenty pence.

Viginti aſſes.

Q. O ſtrange! twenty pence? How comes it to paſſe, that he dares adventure ſo much money with you?

Papæ! viginti aſſes? Quî fit, ut áudeat tibi tantum pecúniæ committere?

R. Becauſe he knows that I am a very good husband: Seeing, I alwayes give him an account to a farthing

Quia novit me *diſpenſatórem frugi*: Siquidem *ſemper illi reddo rationem uſque ad teruncium.*

Q. But you had much adoe to get it perhaps.

Sed ægrè fortaſſe impetrâſti.

R. Nay I got it very eaſily, and with a good will too.

Imò facillimè, atque adeò cum gratiâ.

Q. O milde father!

O mitem parentem!

Truly

R. Truly, very milde.
Q. But (that we may hold to the matter) what will you do with that money?
R. I will buy books and other neceſſaries.
Q. Can you lend me ſome?
R. I can, if you want it.
Q. Except I needed, I would not ask.
R. How much would you have of me?
Q. Five pence.
R. Take it.
Q. O kinde heart indeed!
R. There is not a true friend, but he that tryeth his friend in time, if ſo be he have wherewithal to help him.
Q. A ſure friend (as the proverb ſaith) is tried in a doubtful matter.
R. When will you reſtore what you have borrowed?
Q. As ſoon as ever my father ſhall come into this City.
R. When do you hope he will come?
Q. The next Market-day, to wit, the eighth of October.

Certè, mitiſſimum.
Sed (ut ad rem) quid facies iſtâ pecuniâ?
Emam libros, & alia mihi neceſſaria (dare?
Potéſne mihi aliquid mutuò
Poſſum? ſi modò eges.
Niſi egérem, non péterem.
Quantum vis à me accipere?
Quinque aſſes.
Accipe.
O verè amicum animum!
Amicus verus non eſt, niſi qui amicum juvat in témpore, ſi tamen habet unde juvet.
Amicus certus (ut eſt in proverbio) *in re incertâ cérnitur.*
Quando reddes mútuum?
Ubi primum pater in hanc urbem vénerit.
Quando ventúrum ſperas?
In mercátu proximo, nempe, ad octavum diem Octobris.

Col. 60. *The Maſter, The Boy*

Col. 60. Pædagogus. Puer:

P. At what a clock did you

Hódie manè quotâ horâ

awake to day morning?

Pu. Before day; I know not at what a clock.

P. Who awaked you?

Pu. **The whole turn it was to call us up this week** came with his lantern; he **knocks soundly at our Chamber-door**; one opened it; he that call'd us up lighted our candle; he called upon us aloud; all awaked.

P. Tell me in order what you did from that time till breakfast was ended.

Do ye, boyes, **hearken and mind diligently**, that ye may learn to imitate this your school-fellow.

Pu. I awaked, I got out of bed; I put on my coat with my doublet; *I* sat upon the footstool: I took my **breeches and my stockins**; I put on both:

I drew on my shoes

I tyed my breeches to my doublet with my points.

I tied my stockins about my legs with my garters;

I girded me about with my girdle:

I put on my cap:

put on my Gown; then, I went out of my chamber and came down below:

expergefactus es?

Ante lucem; quotâ horâ nescio.

Quis te expergefécit?

Venit *excitátor hebdomadárius* cum laterna sua; *pulsavit duriter ostium cubiculi*; quidam operuit; excitator accendit nostram lucernam; elatâ voce inclamávit; experrecti sunt omnes.

Narra mihi órdine quid egeris, ex illo tempore usque ad finitum jentáculum.

Vos púeri, *auribus atque ánimis diligenter attendite*, ut discátis hunc vestrum condiscípulum imitári.

Experrectus sum, surrexi è lecto; induit únicam cum thoráce; sedi in scabello; accépi *femorália & tibialia*; útraque indui.

Calceos calceávi:

Femorália ligulis astrinxi thoráci:

Tibiália periscélide ligávi super crura.

Cingulo me percinxi:

Aptávi cápiti pileólum.

Togam indui; deinde, egressus cubículo *déscendi infrà*:

I made water in the yard againſt the wall.
Urinam in áreâ réddidi ad parietem:

I tooke ſome cold-water out of the bucker.
Accépi *aquam frígidam* è sítulâ

I waſhed my hands and my face: I waſhed my mouth and my teeth:
Manus & fáciem lávi & dentes cólui.

I wiped my hands and my face with the towel.
Detérſi mantili manus & fáciem

In the mean time the little bell rings for prayers.
Intérea ſignum ad preces datur tintinnabulo;

We come together into the private Hall, we pray together, we take our breakfaſt in order from the cook; we get our breakfaſt in the dining room, ſitting quiet without noiſe or ſtir; thoſe whom I heard talking fondly, or ſpeaking idle words, or elſe ſaw playing the wantons, I admoniſhed friendly; thoſe that did not obey my admonition, I told the Monitor of, that he might ſet them down.
In aulam privátam convenítur, precámur unà, accipimus órdine jentáculum à *fámulo culinário*; jentámus in *triclinio*, ſedentes quiéti ſine múrmure & ſtrépitu; quos audivi ineptè garrientes, aut verba loquentes otióſa, aut etiam laſcivientes vidi, amícè admónui: qui non paruérunt admonitióni, *detuli ad obſervátorem*, *ut eos denotaret.*

P. Was no bodie ſet to look ober you whilſt you got your breakfaſt.
Nemóne vobis præerat, dum jentarétis?

P. Yes, the Uſher.
Imò, Hypodidáſcalus.

P. What did he do in the mean time?
Quid agébat intérea?

P. He walkt along the middle of the Hall holding a book in his hands, and wiſhing the Monitor withall to
Ille per médiam aulam ambulábat, tenens librum in mánibus, & idéntidem monens obſervatórem, ut

ſet

set them down that prate fondly.

notáret ineptè garrientes.

P. Why not one speak one word then?

Nullùmne igitur tunc licet emittere?

Pu. Yes, one may; but they are wont to be set down who talk long and in many words, fondly and without any benefit.

Imò, licet; verùm ii demum notári solent, qui diu & multis verbis, ineptè & sine ullo fructu confabulantur.

But all may discourse pleasantly amongst themselves concerning good and honest matters, yet so as it be done modestly, without any noise or contention.

Cæterùm licet omnibus jucundos inter se tractáre sermones de bonis & honestis rebus, dum tamen id modestè fit, citrà clamórem & contentionem.

P. Thus far you have satisfied me you shall tell me the rest after dinner, unlesse any businesse intervene.

Háctenus satisfeciſti mihi: cætera narrábis à prandio, nisi aliquod negotium intervénerit.

Let us go now into the Hall to dinner, lest we make the master tarry for us.

Eamus nunc in aulam ad prandium, ne magistro in morâ simus.

Pu. I heard the bell ring just now.

Audivi modò signum dari.

P. It rang in good time.

Opportunè datum.

Col. 61. *The Master. The Scholar.*

Col. 61. Magister. Discipulus.

M. Where did you end your tale before dinner?

Ubi finiviſti narratiónem ante prandium?

D. When I would have made an end about breakfast you interrupted me, Master.

Quum vellim finem imponere de jentaculo, tu me interpellâsti, Præceptor.

Go

M. Go on therefore to tell the reſt in order.

D. Whilſt we are making an end of our breakfaſt **the ſecond peal rings**, every one takes his books; we go into the common hall.

The bills of every form are called **as the cuſtome is**;

They that are there, **anſwer to their names**;

I make anſwer too.

They that are away, are noted by the Monitors in their bills.

After the bills have done calling, the maſter **goeth into his pue** to pray.

He bid's us to mind, and then he prayeth publickly:

When he hath prayed, he ſaith; Get you every one into his hearing-place.

They all come together; I alſo come with my ſchool-fellows;

I ſit in my place;

The maſter comes in:

He enquires concerning them that are away.

And then he ſits in his ſeat, and bids the authors, writing to be read up:

We ſay three and three with a loud voice, as we uſe to do every day.

Then he bids us conſtrue:

Some of the more ignorant ſort read one by one;

Perge igitur narráre órdine reliqua.

Dum jentandi finem facimus, *datur publicum ſignum poſterius*, ſumit quiſque libros; imus in aulam communem.

Recitantur *de more* catalogi ſingularum claſſium;

Qui adſunt, *ad nomen reſpondent.*

Ego quoque reſpondeo.

Abſentes notantur in catalogis ab ipſis nomenclatóribus

Finitâ catalogorum recitatióne ludimagiſter *pulpitum aſcendit*, ut precétur.

Jubet nos attentos eſſe, tumque públicè precâtur.

Ubi precatus eſt, Recipite, inquit, vos in ſuum quiſque auditorium.

Conveniunt omnes; Ego item venio cum meis condiſcipulis;

Sedeo in loco meo:

Præceptor ingreditur.

Inquirit de abſentibus:

Deinde ſedet in cáthedrâ ſuâ & jubet pronuntiári auctoris ſcriptum.

Pronunciamus terni clarâ voce, ut ſolémus quotidie.

Tum jubet ut reddámus interpretatiónem.

Alíquot ex rudióribus legunt ſinguli;

We other-ſome ſay three and three, and that by heart.

Except him that goes orderly before us repeating the very words of the Author.

At the laſt, the *Maſter* exacts the Engliſh ſignification of the words;

The better ſcholars to whom he hath given that in charge by name, make anſwer:

I alſo being commanded by him, do anſwer; he commends them that anſwer well; of the number of whom (**be it ſpoken without boaſting**) I was one.

Afterwards he commandeth every part of ſpeech to be orderly **parſed according to the Grammar-rule.**

Laſt of all, he doth openly appoint, what is to be repeated after dinner.

When it hath ſtruck eight of the clock, he commands us to prayer; which when it is done, he adviſeth us to doe diligently what we have to do: at the laſt he diſmiſſeth us.

As he looks upon us, we go forth in order, and without noiſe, and we depart merrily.

Nos alii reddimus terni, idque memóriter,

Præter eum qui verba ipſa authoris præit nobis órdine.

Tandem præceptor exigit Anglicánam verbórum ſignificatiónem;

Doctiores, quibus nominátim id præcépit, reſpondent:

Egô quoq; juſſus ab eo reſpondeo; laudat ille, qui bene reſponderint; de quorum numero ego (*quod ſine jáctantiâ dictum ſit*) unus eram.

Poſtea jubet ſingulas oratiónis partes órdine *tractári ad ratiónem Grammáticam.*

Poſtremò palam præſcribit, quid ſit à prandio reddendum:

Auditâ horâ octavâ, precatiónem imperat; quâ finitâ, monet ut officium ſédulò faciámus: tandem nos miſſos facit.

Eo ſpectante, eximus órdine & ſine ſtrepitu, lætiq; diſcédimus.

Maſter

Maſter, have I given you content?

Satíſne tibi feci, præceptor?

M. Moſt abundantly.

Cumulatiſſimè.

D. Doth it like you, that about ſupper-time I do the ſame concerning the other paſſages of this day.

Placétne tibi ut ſub cœnæ tempus idem faciam de reliquis hujus diei actionibus?

M. There will be no need.

Nihil opus erit.

Col. 62. *The Maſter. The* Boy.

Col. 62. Pædagogus. Puer.

P. Come hither, Charls.

Ades, Carole.

Pu I am here, Maſter.

Adſum, præceptor.

P. What do your two ſchool-fellows do?

Quid agunt duo condiſcipuli tui?

Pu The Uſher is yet a teaching them.

Adhuc docentur à ſub doctore.

P. But have you already ſaid over the words of your leſſon againſt to morrow morning?

Tu verò jámne pronunciâſti contextum prælectionis in craſtinum manè?

Pu I have ſaid it.

Pronunciavi.

P. Well enough?

Satíſne rectè?

Pu Well enough, I thank God.

Satis, gratia Deo.

P. Who hath heard you?

Quis te audivit?

Pu The head-maſter.

Ludimagiſter.

P. It is well; but there is one thing I would adviſe you of.

Bene habet; ſed *eſt quod monére te velim.*

Pu I ſhould be glad to hear it.

Ego iſtud audire percúpio.

P. You muſt often think, how much you are beholden to God the giver of all good things, that beſtowed upon you both wit and ſo good a memory.

Sæpenumerò cogitandum tibi eſt, quantum debeas bonorum omnium largitori Deo, qui & ingenium & *memoriam* tam *félicem* tibi dederit.

What

Pu What do not *I* owe to him, that hath given me all things?

Quid illi non débeam, qui mihi dédit omnia?

P. Rehearſe ſome of his chief benefits, as I have ſometimes taught you.

Dic aliquot ejus beneficia præcípua, quémadmodum dócui te aliquando.

Pu That heavenly Father hath given me a body, a ſoul, life, a good mind, good parents, that are wealthy, noble, well affected towards me, and who not only ſupply me aboundantly with all things neceſſary for this life, but alſo (which is **the greateſt thing by far**) take order that I be ſo diligently brought up in learning and good manners, that nothing further can be required.

Dedit mihi cœleſtis ille pater corpus, animam, vitam, mentem bonam, parentes bonos, locupletes, nóbiles, bene erga me affectos, & qui non modo ſuppéditant mihi copióſe omnia ad hanc vitam neceſſária, ſed etiam (quod eſt *longé máximum*) me bonis literis, boníſque moribus tam diligenter inſtituendum curant, ut nihil ſit præterea requirendum.

P. You have ſpoken all theſe things very truely; but you have omitted one thing, which is an eſpeciall bleſſing of God.

Verè omnia iſta dixiſti; ſed unum prætermiſiſti, quod eſt ſingulare Dei beneficium.

Do you know what it is?

Scin' tu quid ſit?

Pu **Let me unbethink my ſelf a little.**

Sine me paulíſper cogitare.

P. **Unbethink your ſelfe at your leaſure.**

Otóiſe cogita.

Pu Now I remember it.
But for the greatneſſe of the thing, *I* know not how to expreſſe it.

Nunc ego reminiſcor:
Sed pro magnitudine rei, neſcio quibus verbis id poſſim exprimere.

P. Yet, expreſs it as you can.

Dic tamen, quo póteris modo.

Pu *I* think of it again and again.

Cógito etiam atque etiam.

P. Speak at laſt.

Dic tandem.

The

Pu The bleſſings of God Almighty towards me are innumerable, in body, in minde, in outward things; but none can be ſaid or thought to be greater, than that he hath freely given me his onely Son, who hath redeemed me a moſt miſerable ſinner and captive under the tyranny of Satan, and deſtinated to eternall death, and that by his moſt cruel and ſhamefulleſt death in the world.

Innumerabília ſunt Dei Optimi Maximi erga me beneficia, in corpore, in ánimo, in externis rebus; ſed nullum majus nec dici, nec cogitári poteſt quàm quod Filium ſuum unicum gratis mihi déderit, qui me miſerrimum peccatórem, & ſub Sátanæ tyránide captum, ac morti æternæ deſtinátum redémit, ídque morte ſuâ omnium crudeliſſimâ, & maximè ignominioſâ.

P. You have ſpoken wel enough, and almoſt in ſo many words as I have taught you at other times.

Satis aptè dixiſti, & totidem ferè verbis quot alâs te docúeram.

But hath God beſtowed this ſo great a benefit upon you onely?

Sed nunquid Deus tibi uni hoc tantum beneficium præſtitit?

Pu No indeed.

Minimè veró.

P. Upon whom beſides?

Quibus præterea?

Pu Upon all, how many ſoever believe the Goſpel faithfully and truly.

Omnibus, quotquot Evangelio fidéliter ac verè crediderint.

P. Come on, produce a place out of S. *John*s Goſpel to that purpoſe.

Agè, profer locum è S. Joannis Evangelio, in eam ſententiam.

Pu God ſo loved the World, that he gave his onely begotten Son, that every one that believeth in him, ſhould not periſh but have everlaſting life.

Sic Deus dilexit mundum, ut Filium ſuum unigénitum daret, ut omnis qui credit in eum non pereat, ſed habeat vitam æternam.

For God ſent not his Son into the world, to condemn the world; but that

Non enim miſit Deus Filium ſuum in mundum, ut condemnet mundum, ſed

The

the world might be ſaved by him.

He that believeth on him, is not condemned, but he that believeth not is condemned already, becauſe he hath not believed on the name of the onely begotten Son of God.

ut ſervetur mundus per eum.

Qui credit in eum, non condemnatur; qui verò non credit jam condemnatus eſt quia non credidit in nomen unigeniti filii Dei.

And this is.

P. Enough ſo far; but whoſe words are theſe.

Pu Chriſts, ſpeaking of himſelf.

P. Whom doth he ſpeak to?

Pu *Nicodemus*, who came to him by night.

P. Chriſt himſelfe our alone Saviour grant, that you may profit more and more in the knowledge of him.

Pu He will, I hope.

P. **Go on then chearfully, as you have begun**, which God proſper to the glory of his name.

Pu I pray ſo too.

P. **Let us go to ſupper.**

Hæc eſt autem.

Hactenus ſatis; ſed cujus ſunt verba iſta? (tis

Ipſius Chriſti de ſeipſo loquen-

Quem alloquitur?

Nicodemum, qui ad eum nocte venerat.

Faxit ipſe Chriſtus únicus Servator noſter, ut magis ac magis, in ipſius cognitione proficias.

Faciet, ſpero.

Perge igitur, *ut cœpiſti alácriter* quod bene vertat Deus in gloriam ſui nominis.

Ita precor.

Eámus cœnátum.

Col. 63. *The Monitor. A Boy*

Col. 63. Obſervator. Puer

O. **You neber mind your book; when will you be a ſcholar?**

Tu nunquum ſtudes. Quando eris doctus?

P. That will come to paſſe in

Id fiet *progreſſu* témporis, cum

time, by Gods aſſiſtance.

Deo juvante.

O. You ſay well; but in the interim you muſt take paines,

Rectè dicis; ſed interim *laborandum tibi eſt.*

P. But I am not a plough-man.

Atqui ego non ſum arátor?

O. I, do you jeer me? As though to take paines were the ſame as to go to the plough.

Etiam rides? Quaſi laboráre idem ſit quod aráre.

P. I know it is not the ſame.

Scio non idem eſſe.

O. Why then did you make ſuch an anſwer? Is not that to jeer?

Cur ergò ſic reſpondiſti? Nonne iſtud ridére eſt?

P. And yet there is no harm in laughing, ſeeing it is a thing natural to all men

Et ridére non eſt malum, cùm ſit naturále ómnibus hominibus.

O. Do you go on to trifle?

Pergin' tu nugas dicere?

P. What I have ſaid is true, and to ſpeak truth is not to trifle.

Quod dixi verum eſt, & verum dicere non eſt nugári.

Why do you find fault with me when there is no cauſe?

Cur me immérito reprehendis?

O. I have cauſe to reprove you.

Jure te árguo.

P. By what right?

Quo jure?

O. Becauſe you know that *ridére* to laugh, is uſuall for *irridére* to mock; and yet you have conceived it ſo, as if I had ſpoke of laughing.

Quia non ignóras *ridére* pro *irridére* uſitatum eſſe; & tamen ſic accepiſti, quaſi de riſu ſim loquútus.

P. If I make good my own cauſe, what harm do I?

Si defendo cauſam meam, quid mali fácio?

O. Do you go on then in your ſtubbornneſſe? Truly you ſhall be ſet down in good earneſt.

Pergis ígitur eſſe pértinax? Profectò *ſeriò notáberis.*

P. I pray you, be not angry with me, good Martin.

O I am not angry, but I doe my office.

P. But, I pray you, hear me.

O. What ſhould I hear? your trifles?

P. Hear me, I ſay; I will not lie.

O. **Speak in ſhort, I have buſineſs elſewhere.**

P. Firſt of all, when you admoniſhed me, I was not idle.

O. What then?
If you did nothing, was you not idle?

P. I was not; **if I might ſay ſo by your leave.**

O. How can that be?

P. I will tell you, although you underſtand this better then I

I did nothing, as it did make ſhow; yet *I* thought of ſome good.

O. **Tell me that plainlier.**

P. When you make verſes, you often meditate a good while together, as if you were idle: although you are never leſſe idle.

O. **You are too witty for your age.**
Although you was not idle to your ſelf (as you ſay) yet they that ſaw you, might judge otherwiſe.

P. But *I* was by my ſelf.

O. True, but ſome might have

Ne, quæſo, mihi iraſcáris, mi Martíne.

O Non iraſcor, ſed officium meum fácio.
Sed audi quæſo.
Quid audiam? tuas nugas?

Audi, inquam, non mentiar.

Dic bréviter, eſt mihi álibi negotium.

Imprímis, cùm tu me monuiſti, non eram otióſus.

Quid ergó?
Si nihil faciebas, nonne otióſus eras?

Non eram; *pace tuâ dixerim.*

Quî poteſt id fieri?
Dicam tibi, etſi tute meliùs hoc intelligis, quàm ego.

Nihil faciebam, ut apparebat; ſed tamen cogitabam aliquid boni
Declára iſtud mihi.

Quum tu facis verſus, ſæpe meditáris diu, quaſi ſis otióſus: quamvis nunquam ſis minus otióſus.

Pro iſtâ ætate nimis acútus es.

Etiamſi tibi (ut ais) otióſus non eras, tamen qui te viderent, poſſent áliter judicáre.

At ſolus eram.

Verum, ſed póterant áliqui come

come upon you in the mean time.

To conclude, you do not confeſs your fault.

P. If there was any fault, it was in that, that at the firſt ſight I ſeemed to you to be idle, when indeed I was not.

O. I aſk nothing about that; but what anſwer doe you make concerning your mocking?

P. Truly I ſaid nothing with a purpoſe to mock.

O. What then?

P. I jeſted, believe me.

O. To what end?

P. That by talking a little, I might learn ſomething of you.

O. I am not one that can teach you many things.

P. Nay, I have oft-times learned a great deal of good by you.

O. What will you conclude then?

P. That you pardon me, ſeeing I have done nothing, as you ſee, with an evil intention, that I know on.

O. Well, I pardon you, becauſe you ſeem to me to be ſincere and open, and I never found you a lyar yet.

intervenire.

Dèniq; non fatéris culpam.

Siqua fuit culpa, in eo fuit, quòd primo aſpectu vidébar tibi eſſe in ótio, quum revera non eſſem.

In eo nihil requiro: ſed de irriſione quid reſpondes?

Certè nihil dixi irridendi animo.

Quid ígitur?

Jocábar, crede mihi.

Quorſum?

Ut paucis verbis fabulando, aliquid ex te addiſcerem.

Non is ſum à quo multa doceri queas.

Imò tecum multum boni ſæpe didíci.

Quid tandem vis conclúdere?

Ut mihi ignoſcas; quando, ut vides, *malo ánimo nihil peccávi, quod equidem ſciam.*

Agè, ignoſco, quia vidéris mihi *candidus & apertus*, neque *adhuc vidi te mendacem eſſe.*

P. I thank you, moſt ſweet *Martin.*

Ago tibi gratias, *Martine* ſuaviſſime.

Col. 64. N. O.

N. Do you go into your own country then?

Ergóne abis in pátriam?

O. I am conſtrained to go, being ſent for by my father.

Cogor abíre, nempe *accérſitus à pátre.*

N. Are you never to come again?

Numquámne es raverſurus?

O. No, I hope.

Non, ſpero,

N. When are you to go?

Quando profecturus es?

O. To morrow, I think.

Cráſtino die, ut opinor.

N. Will you thus forſake me then?

Siccine igitur me relinquis?

O. I muſt needs do ſo.

Ita neceſſe eſt.

N. Wo is me poor body! where and when ſhall *I* finde ſuch a friend? ſuch a companion in my ſtudies?

O *me miſerum!* ubi & quando amícum talem repériam? talem ſtudiórum meórum ſocium?

O. Do not grieve, be of good comfort. God will give you a better companion.

Ne doleas, eſto animo bono; meliórem dabit tibi Deus.

N. Truely *I* know he can do it; but I can ſcarce hope for it

Ille quidem poteſt, ſcio; at ego vix ſperare poſſum.

O. Do not take on ſo much, *I* pray you, for your friendſhip is not like to dy by this ſeparation of our bodies, but it will rather increaſe more and more; and being abſent in body, we ſhall be preſent in our minds.

Noli, óbſecro, *te affligere tantópere*; nec enim hac ſeparatióne corpórum interitúra eſt amicítia noſtra, quin pótius accreſcet magis; & abſentes córpore, præſentes ánimis érimus.

What? the Letters that we

Quid? Epiſtolæ quas ultro

ſend

send to and fro, how great force do you hope they will have?

citróque dábimus, quantam vim ſperas habitúras eſſe?

what? becauſe by that mutual longing our love ſhall become more pleaſant?

quid? quòd mutuo illo deſidério amor ipſe noſter fiet jucundior?

N. **They are all likely things which you ſay,** but in the mean time **my grief is not aſſuaged.**

Veriſimília ſunt quæ dicis ómnia, ſed interim *non lenitur dolor meus.*

O. Alas! **forbear weeping.**

Ah! *réprime láchrymas.*

N. I cannot for ſorrow.

Non queo præ dolore.

O. Do you ſo? do you think that I am leſſe grieved?

Siccine agis? an putas me minóre dolóre tangi?

N. But what would you do?

Sed quid agas?

¶ **We muſt obey God's will.**

Divinæ voluntati parendum eſt.

O. Now, I pray you, **recollect your ſelf;** and provide your ſelf rather to eat your ſupper merrily.

Nunc ipſe te cóllige, óbſecro; ac pótius ad hiláriter cœnandum te para.

We ſhall talk more after ſupper.

Plúribus à cœnâ collequémur.

N. **O what a heavy parting is this!**

O quàm triſte divortium!

Col. 65. *Meſſor. Valenſis.*

Col. 65. Meſſor. Valenſis.

M. Do you not remember that our maſter doth ſo often put us in mind of avoiding bad company?

Non meminiſti præceptorem tam ſæpe monere nos de fugiendis pravis ſodalibus?

V. I remember it very well indeed.

Ego verò probè mémini.

M. Yet you ſometimes make uſe of his admonitions careleſly enough.

Tamen alicubi ſatis negligenter úteris ejus monitis.

V. Wherein do I ſeem to you to neglect them?

In quo vídeor tibi ea negligere?

M. I will tell you, ſo you do but hear me attentively.

Dicam tibi, modò attentè audias.

V. Tell me, I pray you; I will hear you very attentively.

Dic, obſecro; audiam attentiſſimè.

M. Will you never take heed of that cheater?

Nunquam vis cavére ab illo *impoſtóre*?

V. Why ſhould I take heed?

Cur caveam?

M. Leſt you be infected by him for you know he is as bad, as bad can be.

Ne illíus contagióne depravéris; noſti enim eſſe *péſſimum*

V. But I do not follow him of my ſelfe;
He runs to me where ever I am.

Atqui non ſponte ſequor;
Ad me accurrit úndique.

M. Verily becauſe he knows you have ſomething to give him and that you give him willingly and often-

Nimírum, quia novit te habere quod des, & dare libenter ac ſæpe.

V. What then do you perſwade me to do?

Quid igitur mihi faciendum ſuades?

M. Say once to him both in earneſt, and as it were with an angry mind, What would you have, friend? why do you follow me every where? every one cries out that you are a very knave; inſomuch that they will not keep you company.

Dic ſemel & ſeriò, & quaſi ánimo iráto, Quid vis, amice? cur me ubique ſequeris? omnes clámitant te eſſe péſſimum; adeó ſodáles tui eſſe nolunt.

And therefore, *I* pray you, let me alone here after, leſt *I* come to be openly whipt for your ſake.

Proinde mitte me poſthac, quæſo, ne tuâ cauſâ virgis palam cædar.

V. What if he will anſwer any thing to the contrary?

Qqid ſi velit áliquid contrà reſpondere?

M. Break off diſcourſe with him

Abrumpe illi *ſermonem:*

get

get you from him quickly.

V. I thank you, that you admoniſh me ſo faithfully.

Col.66. G. H.

G. Will you remain in that ignorance?

H. God forbid.

G. What will you do then?

H. I pray you give me ſome adviſe about this matter.

G. Firſt pray to God very oft, and from your heart; then be alwayes attentive; that is, hear diligently whatſoever is taught, whether the maſter ſpeak, or your ſchoolfellowes ſay any thing; laſtly, be careful to maintain charity.

H. By what means?

G Neither hurt, nor offend any body; envy no body; hate no body; but on the contrary; love all men like brethren; and do well to all men, as much as you are able.

H What will theſe things do me good towards the proſiting at my ſtudies?

G. Very much.

téque récipe celeriter.

Ago tibi gratiás, quod me tam fidèliter monueris.

Col 66. G. H.

Víſne permanére in iſtá ignorantiâ.

Avertat Deus.

Quid fácies igitur.

Da mihi ſuper hac re conſilium, quæſo.

Imprimis Deum ſæpiſſimè & ex animo precáre; deinde ſemper attentus eſto; hoc eſt, diligenter audito quicquid docetur, ſive præceptor loquatur, ſive aliquid reddant condiſcipuli tui; poſtremò, charitátem diligenter cole.

Quibus modis?

Neminem neque lædito, neque offendito; nemini invidéto; neminem ódio habeto; ſed contrá, omnes dílige tanquam fratres; ac benè ómnibus quoad póteris, fácito.

Quid illa mihi conferent ad ſtudiórum profectum?

Plúrimúm.

How?

G. How?

H. For ſo God will enlighten your underſtanding, and increaſe your memory and other gifts of the mind: to conclude, he will ſo promote your ſtudies, that you may every day make a greater progreſſe in them.

H. Truly, you give me very good counſel; I wiſh I may be able to uſe it continually to Gods glory, and to requite you once.

G. I do not deſire, that you ſhould requite me on that faſhion with any other favour, but that you often praiſe God, and alwayes follow honeſt ſtudies, and, that ſo you may come at laſt to the height of learning

Quómodo?

Sic enim Deus tibi illu minabit ingenium, memóriam, ac cæteras animi dotes augébit: denique, ſtúdia tua ita promovebit, ut majorem in eâ re progreſſum indies facias.

Conſilium mihi ſanè das optimum; utinam in Dei ipſius gloriam uti perpetuò valeam, ribíque aliquando referre gratiam.

Non opto, ut mihi aliud gratiæ eo more referas, niſi ut Deum ſæpenumerò laudes, ſtudiaque honeſta ſemper perſequaris, atque ita *ad divinárum literárum cognitiónem* tandem *pervénias*.

Col. 67. *Caſtellanus. Meſſardus.*

C. What have you done for theſe fifteen dayes?

M. I tended upon my mother who was very ſick.

C. Say you ſo?

M. It is ſo indeed.

C. What diſeaſe was ſhe ſick on?

M. A tertian ague.

Col. 67. Caſtellanus. Meſſardus.

Quid egiſti per hos quindecim dies?

Miniſtravi matri, quæ graviter ægrotabat.

Ain tu?

Sic eſt profectò.

Quo laborat morbo?

Febre tertianâ.

Hath

C. Hath ſhe recovered?
An convaluit?

M. She begins to recover by little and little, God be thanked.
Paulatim convaleſcit, grátia Deo.

C. Who cured her?
Quis ſanávit eam?

M. The chief doctor.
Medicórum ſummus.

C. Who is he?
Quis ille?

M. God himſelf.
Ipſe Deus

C. I make no queſtion of that; but by whoſe means?
De hoc nihil dúbito; ſed cujus óperâ?

M. Mr. Saraſine's.
Dómini Saraſini.

C. He is accounted a very great Doctor of phyſick.
Is habétur *maximi nominis in medicinæ profeſſione.*

M. His excellent cures do prove that every day.
Id quotidie probant egregiæ curationes ejus.

C What remedies did he uſe in curing your mother?
Quibus remédiis utebátur in curandâ matre tuâ?

M. Medicines.
Medicamentis.

C. I underſtand that wel enough, though you ſay nothing.
Satis iſtud intélligo, étiam te tacente.

But tell me plainly what medicines were thoſe?
Sed dic planè, quæ fuerint iſta medicamenta?

M. Let me call my ſelf to mind a little while.
Sine me aliquantiſper recordari.

M I do let you; ſay at laſt what you remember.
Sino; dic tandem quæ reminiſceris.

C. I remember but two names, clyſters and potions.
Duo tantùm nómina mihi occurrunt, *clyſtéres & potiónes.*

M What good do thoſe do?
Quid iſta cónſerunt?

C. Ho, you fool, you ask, as if I ſtudied Phyſick.
Eho, inepte, ita rogas, quaſi ego *medicinæ óperam déderim.*

And therefore if you deſire to know any more, do you your ſelf enquire rather of them that profeſſe ſuch things, that is, of Phyſitians and Apothecaries.
Itaque ſi cupis ámplius ſcire, quære tute ipſe ab iis pótius, qui iſta profitentur, hoc eſt, à médicis & pharmacopólis.

C. I pray you, be not angry with me.
Ne mihi ſuccénſeas, oro.

M. Why are you so busie to ask?

Cur tu es ádeo curiósus?

C. That I may alwayes learne something.

Ut ediscam semper áliquid.

M. But have a care in the mean time you be not called a busie-body.

At vide interim ne vóceris percontátor.

C. Yet hear me too a few words.

Audi tamen item pauca.

M. Say on.

Lóquere.

C. How long hath your mother been sick?

Quamdiu ægrotávit mater?

M. Almost two weeks.

Ferè duas hebdómadas.

C. In the mean time where was your father?

Interea ubi erat pater?

M He was gone to *Lyons* to the Mart.

Profectus erat Lugdúnum ad mercátum.

C But you, at what a clock came at what a clock came you again to the school?

Sed tu, quâ horâ rediisti in Gymnásium?

M To day morning.

Hodie mané.

C. Have you delivered your excuse to the Master.

Dediſtine excusatiónem præceptori?

M I have delivered it.

Dedi.

C What answer did he give you?

Quid tibi respondit?

M. It is well done, quoth he; but where was you?

Factum bene, inquit; tu verò ubi eras?

C I went yesterday into the country with my uncle.

Hesterno die rus íveram cum pátruo.

M. Come on, let us see what we are to say at two a clock; for I am now after a sort a new scholar.

Agé, videámus quid simus reddituri horâ secunda; nam ego quodammodo nunc novus sum discipulus.

Col.

Col. 68. *Grangerius. Torquetus.*

G. Will you go to make water?
T. I have made water at my own leasure.
G. Let us go together, I pray you, that we may talk a little.
T. Hold your tongue, you fool, unlesse you would be complained on, it is no time to talk; should you not have made water, when you got your breakfast
G. I should but I forgot it.
T. Go then by your selfe, with the masters good leave; and be not hereafter so forgetfull.
G. I will do as you will have me, and I will think upon it.

Col. 68. Grangerus. Torquetus,

Visne ire mictum?
Satis otiósus minxi.
Éamus unà, quæso, út parùm fabulémur.
Tace, inepte, nisi vis accusári. non est fabulandi tempus; nonne debuisti minxisse quum jentaretur?
Débui, sed oblítus sum.
Ito igitur solus, cum bonâ véniâ præceptóris, nec sis posthac tam oblivioſus.
Parébo tibi, & *meminero.*

Col. 69, *Malognodus. Gassinus.*

M. What do you think, *Gassinus*?
Have a care of your self, I pray you.
G. Why should I have a care of my self?

Col. 69. Malognodus. Gassinus.

Quid cógitas, Gassine?
Cave tibi, óbsecro.
Quid mihi cavébo?

Lest

M. Lest thou fall sick.
G For what cause?
M From too much play.

Ne *in morbum incidas*!
Quâ ex causâ?
Ex nimiâ lusus intemperántiâ.

G. Whence doth that danger appear?
M. Because you are all of a heat, you are all of a sweat.

Unde appáret periculum?
Quia *totus æstuas, totus sudóre mades.*

G Yon admonish me well, and in time.
Truly *I* did not perceive it.
M. Give over, if you will take my counsel.

Rectè, & in témpore me admones.
Profectò non sentiébam.
Desiste, si me audis.

G. I take your counsell with all my heart, and am ready to do what you bid me,
For who would refuse such faithful advice?

Audio verò libenter, ac tibi morem gero.
Quis enim réspuat tam fidele cónsilium?

M. Wipe your face with your handkerchief, and get you your clothes quickly, lest you catch cold on a sudden.

Deterge faciem sudariolo & indue te céleriter, ne *subitum frigus cántrahas.*

G. I thank you. For I am commonly apt to diseases.
M. What is the Reason?
G. My want of health,
For you see of what a weak constitution I am.

Habeo tibi gratiam. Nam *ferè morbis sum obnóxius.*
Quid est causæ?
Infirmitas meæ valetudinis.
Vides enim quàm *imbécillo sum córpore.*

M. You ought so much the more to have a care of your self.

Tanto magis debes tibi cavere

G I know that very well, and both my parents give me warning often.
¶ But what should one do? we are naturally prone.

Istud probè novi, & parens uterque me monet sæpissimè.
Sed quid agas? *naturâ*

to our own destruction.

M. O my Gassinus, we must not serve our pleasure, but we must provide for our health by temperance.

R. Cato's verse to that purpose is forth-coming.

M. I remember it; but of these things sometime else.

Now you are dyet sufficiently.

You have no reason to stay here any longer.

G. Farewell, Malognodus, most friendly adviser.

M. Are you willing, that I should bring you along home?

G. I need no bringing along. I am very well, by Gods blessing.

M. My Gassinus, have a care you be well.

proni sumus in nostrã pernicie.

O mi Gassine, non est voluptáti serviendum, sed temperántiâ *valetudini consulendum est.*

Est in promptu carmen Catónis in eam sententiam.

Téneo; de his áliás.

Jam satis indúlsus es.

Nihil est quod hîc morére diútius.

Vale, Malognode, monitor amicíssime.

Vin' tu, ut *domum te deducam?*

Nihil opus est *deductióne.*

Ego bellè me habeo, Dei beneficio.

Mi Gassine, cura ut váleas.

Col. 70. *Robinerianus. Bobussardus.*

R. I wonder at my heart why you were not here to day morning.

B. Why do you wonder so much?

It is no news here; many are away every day, yea almost every hour.

R. But you had the victory in your power.

Col. 70. Robinerianus. Bobussardus.

Valdè miror cur hódie manè non adfúeris.

Quid miráris tantópere?

Nihil hîc est novi; multi absunt quotídiè, imò horis ferè singulis.

Atqui victória tibi erat in mánibus.

What

B. What do I care? such victory as that (as one said well) is nothing else but a short glory.

Quid ego curo? ejusmodi victória (ut bene dicébat quidam) nihil áliud est quàm brevis glória.

R. But in the interim modest young men are hereby more inflamed to their studies? Neither for all that doe they swell with vain-glory, but refer to the glory of God whatsoever praise shall accrew thereupon.

Sed interim modesti adolescentes hâc ad stúdia magis incenduntur; Nec tamen ináni gloriâ tumescunt, sed ad honórem Dei réferunt quicquid inde laudis accésserit.

B. Truly that falls out very seldome; For there be more that abuse victories to their private glory, then that have any respect to Gods glory.

Id certè raro contingit; Plures enim sunt, qui victóriis abutuntur ad privátam gloriam, quàm qui divïai honóris ratiónem habeant.

R. It is likely to be true that you say.

Verisimile dicis.

B. Nay, very true.

Imo, verissimum.

R. But I would have you tell me, why you was away.

Sed velim mihi dicas cur abfueris.

B. I wrote a letter to my father.

Scripsi ad patrem lìteras.

R. In whose name?

Cujus nómine?

B. My mothers.

Matris.

R. Did she her self tell you what to write?

Dictavítne tibi ipsa?

B. What should I have writ, unlesse she had told me?

Quid scripsissem, nisi dictâsset?

R. What did the letter contain?

Quid continébant literæ?

B. It would be too long to tell you.

Longum esset tibi narráre.

R. But at least tell me the contents of it.

Sáltem dic eárum argumentum.

They

B. They were diverse and manifold, and what (I pray you) doth it concern you to know it?

Varium erat & multiplex, & quid tuâ (quæso) scire refert?

R. Nothing.

Nihil.

B. Why do you ask so greedily then?

Cur ergò tam avidè quæris?

R. For my minds sake, as we are commonly inquisitive to hear some newes.

Animi causâ, ut ferè *curiosi sumus novi áliquid audiendi.*

B. You do nothing but prate: let me alone.

Nihil aliud quàm garris: omitte me.

R. Do but hear me a few words

Ausculta paucis.

B. Come on, I hear you; say what you will.

Agè, auscultо; loquere quid velis.

R. I desire to know where your father is.

Scire cupio ubi sit pater tuus;

B. As though you did not know.

Quasi verò néscias.

R. Whence should I know?

Unde scirem?

B. Seeing he is one that you know very well, and seeing we are neighbours, I could not have thought you had been ignorant.

Cùm *tibi* sit *notissimus*, & cùm simus vicini, non putâssem te ignorare.

R. Tell me, I pray you, without any more adoe.

Dic *tandem*, quæso.

B. He is at Lyons.

Est Lugduni.

R. When went he?

Quando est profectus?

B. About four dayes ago.

Abhinc dies quatuor.

R. What doth he there?

Quid illíc agit?

B. He buy's and sell's.

Negotiátur.

R. When will he come home again?

Quando redíturus est?

B. When the mart is done.

Finito mercátu.

R. What time will it be done?

Ad quod tempus finiétur?

B. Ask the merchant: it con-

Roga mercatores: *non est cer-*

cerns not me to mind such things.

B. What do you mind then?

R. To fear God, to obey my parents, to learne good arts, and godlinesse.

B. Truly you talk gallantly: but tell me in good earneſt, can you do ſuch great matters?

R. Do *I* aſſume that to my ſelfe?

B. Nay rather *I* confeſſe, that it is not in my power to begin

R. What will become of you then?

B. God himſelfe will worke in me by his holy Spirit.

R. You think very well, *I* require no more of you.

B. *I* thank God, to whom *I* am beholding for any good that is in me.

R. That is very well, and truely *I* commend you, that I may not ſeem to you to do nothing but prattle.

R When I ſaid that, in truth *I* jeſted.

B So *I* conceived it; but do you go on (as you have begun) to learn and to be wiſe.

R. He that hath given me faith, the ſame *I* hope will grant me perſeverance.

B. You hope well, and *I* hope the ſame too: and there-

meum curare talia.

Quid igitur curas?

Ut Deum timeam, parentibus obédiam, bonas artes cum pietate diſcam.

Næ tu magnifice loqueris: ſed dic mihi ſérió, poteſne res tantas efficere?

Egône iſtud mihi aſſúmo?

Quin pótius fateor, ne incipere quidem penes me eſſe.

Quid ergò de te fiet?

Deus ipſe Spiritu ſuo in me operábitur.

Optimè ſentis: nihil ex te præterea requirebam.

Eſt Deo gratia, cui acceptum referò quicquid ineſt in me boni.

Iſtud rectè, & laudo equidem ne tibi vídear nihil aliud quàm garrire.

Cum illud dicerem, jocábar ſáne.

Ego ſic accépi; ſed tu (ut cœpiſti) perge diſcere & ſápere.

Qui mihi dedit fidem, idem (ut ſpero) perſeverantiam dabit.

Bene ſperas, & ego idem ſpero tecum: itaque pergi-

fore

fore let us go on **to live most lovingly betwixt our selves**, as we have done hitherto.

mus *inter nos vivere conjunctissime*, ut adhuc fecimus.

B **Truly there shall be no failing on my part**, unless I be altogether destitute of Gods help.

Per me quidem non stabit, nisi ope divinâ prorsus eo destitútus.

R **God forbid**; but do you hear the clock?

Avertat ipse Deus; sed audin'tu horológium?

B How have we finished our discourse in good time?

Ut in ipso tempore sermónem finivimus?

The two Colloquies which follow are, according to the **Authors direction**, referred to the end of this Second Book.

Duo quæ sequebantur Colloquia, de *consilio Auctóris*, sunt translata ad finem hujus Secundi Libri.

Col. 71. *Ruffetus.* *Monachus.*

Col. 71. Ruffetus. Monachus.

R Whence come you?
M From abroad.
R What went you forth for?
M To buy paper.
R Have you bought any?
M I have bought some.
R How much have you
M A quire. (bought?
R For how much?
M Five farthings.
R Of what sort?
M The lesser sort.
R Let me see it.
M See whether it be good or no.

Unde venis?
Foris.
Quid prodíeras?
Ut émerem chartam.
Emistíne?
Emi.
Quantam emisti?
Scapum.
Quanti?
Quinque quadrantibus.
Cujus formæ?
Minóris.
Ostende.
Vide num bono sit.

R Truly it is good; for what uſe did you buy it?

M **You aſk ſillily.**
What uſe is there of paper but to write?

R Yes, there is another uſe.

M What? tell me.

R **To wrap wares in.**

M I meant of **ſchool-paper**, not of **courſe-paper**; for I am no mercer.

R We uſe paper too to dry up a new writing.

M I know it very well; but that is **blotting paper.**

R And yet it is paper.

M Be it ſo.

R There is then a ſeveral uſe of paper even in the ſchool.

M I muſt needs confeſs it.

R I will tell you alſo another uſe, and that moſt common in the ſchool.

M What?

R I dare not tell you without **words of reverence before.**

M What need we to make words of reverence amongſt our ſelves? for words do not ſtink.

R I will tell you then, **ſeeing you will have it ſo.**

M Speak freely.

R **To wipe one's breech** in the **houſe of office.**

M **Fair papers** are not carried

Bona eſt profectò, in quem uſum emiſti?
Inepté quæris.
Quis eſt chartárum uſus niſi ad ſcribendum?
Imò álius.
Qui? cedó.
Ad *merces involvendas.*
Intelligébam de *chartâ ſcholaſticâ*, non de *emporéticâ*; non enim ſum mercator.
Utimur étiam chartâ ad ſiccandum recentem ſcriptúram.
Satis ſcio; ſed *charta* illa eſt *bibula.*
Et tamen charta eſt.
Eſto.
Eſt ergò múltiplex chartæ uſus étiam in ſcholâ.
Cogor fatéri.
Etiam dicam tibi álium uſum, & quidem in ſcholâ frequentiſſimum.
Quem?
Non auſim dicere ſine *præfatione honóris.*
Quid opus eſt inter nos honórem præfâri? non enim verba fœtent.
Dicam ígitur, *quando ita vis.*
Dic liberé.
Ad *tergendas nates* in *lairinâ.*
Illuc non feruntur *chartæ*

ried

ried thither, but those that are already written, and good for nothing.

puræ, sed jam scriptæ, eæque inútiles.

R What then? yet they are papers.

Quid tum? chartæ sunt tamen.

M But I speak concerning fair paper, and new.

At ego de chartâ purâ & novâ loquébar.

R But in the mean time **you are capt.**

Sed ínterim victus es.

M Be it so indeed; it doth not repent me of this our little disputation.

Sit ità sané; non me pœnitet disputatiúnculæ hujus nostræ.

R But now they go away from their play.

Sed jam à lusu discéditur.

M And let us go away then from this place.

Et nos ergò loco cedamus.

Col. 72. *Hugh. Brasius.*

Col. 72. Hugo. Brasius.

H **Have you any good ink?**

Habéne bonum atramentum?

B Why do you ask that?

Cur istud rogas?

H That you may give me a little.

Ut mihi des aliquantulum.

B What now, have you none?

Eho, non habes?

H Yes, but I cannot write with it.

Imò, sed eo non possum scribere.

B What hinders you?

Quid obstat?

H Because it is **too thick.**

Quia nimis spissum est.

B Do you not know how to **make it thinner?**

Nescis dilúere?

H I have no water.

Non est mihi aqua.

B Make it thinner with wine.

Dilue vino.

H I have far less of that.

Multò minus.

B What if you made it thinner with vinegar?

Quid si acéto dilúeres?

H **The paper would sink** thereupon.

Inde charta perfluerct.

B How do you know?

Qui scis?

H I have heard it of a maſter, that taught me to write.
Audivi de quodam magiſtro qui me docebat ſcribere.

B And I have heard another thing more ſtrange.
Ego verò áliud audivi magis minum.

H I pray you, tell me it.
Narra mihi, ſodes.

B What will you give me?
Quid mihi dabis?

H A good pin.
Bonum aciculam.

B Hear then what I learn't of a certain ſchool-maſter of mine. Ink which is made thin with vinegar, is hardly wip'd out.
Audi ígitur quid ego didici ex quodam pædagógo meo. Atramentum quod aceto liquefactum eſt, ægrè elúitur.

H It may be ſo; but in the mean time give me a little for my preſent uſe.
Fieri poteſt; ſed interim da mihi parùm *in præſentem uſum.*

B Hold your ink-horn well and open, I will pour you in ſome.
Tene atramentárium tuum bene apertum, ego infundam tibi.

H Here; pour. Out upon it! how thin it is!
Ecce; infunde. Vah! quàm liquidum eſt!

B Perhaps becauſe there is not gum enough.
Fortaſſe quia non eſt gummi ſatis.

H But how bad-coloured it is!
Sed quàm *decolor!*

B Make uſe of it if you will, ſuch as it is, for I have no better.
Utere ſi vis, *quale quale eſt*; non enim hábeo melius.

H What ſhall I do then?
Quid ígitur fáciam?

B O you fool, can you not mix it well with your pen?
Hem inepte, non potes *pennâ tuâ bene miſcére?*

H I have mingled it enough; what can I do elſe?
Miſcui ſatis; quid poſſem prætérea?

B Pour again into my ink-horn.
Infunde rurſus in cornu meum.

H Hold it neerer; is there enough?
Admove própiùs: éſtne ſatis?

Pres

B Preſs the cotten with your pen.
Cómprime pennâ linteolum.

H I have preſſed it ſo, as it is almoſt drie; what will it be now at laſt?
Ita compreſſum ut ferè ſit áridum; quid erit tandem?

B Good ink, or truly indifferent.
Atramentum bonum, aut certè *mediocre.*

H ¶ The rule of Mediocrity is good, as we have learned of the maſter. But can any good thing be made of two things that are naught?
Bona eſt Mediocritátis regula, út ex præceptóre didicimus. Sed nunquid ex duábus malis rebus cónfici poteſt áliquid boni?

B When I ſhall have mingled it, and poured thee ſome in again, you ſhall ſee an experiment.
Ubi miſcúero, & tibi rurſus infúdero, vidébis experimentum.

H I have a great deſire to ſee that.
Ardeo iſtud videndi deſidério.

B Now reach your ink-horn.
Porrige nunc atramentarium tuum.

H Here, pour in. Do ſo, there is enough already.
Ecce, infunde. *Ohe,* jam ſatis eſt.

What waſte is this? You have given me more, then you have kept for your ſelf.
Quæ iſthæc eſt profúſio? Plus mihi dediſti, quàm tibi retinúeris.

B Stir it together again ober and ober.
Commiſce iterum étiam atque étiam.

H A cook could never ſtir his pottage or his ſauce better together.
Nunquam poſſet coquus ſua *jura* & condimenta melíùs *confúndere.*

B Now make trial at laſt.
Jam tandem fácito periculum.

H Tell me ſome ſentence, that I may learn ſomething in the mean time.
Dic mihi aliquam ſententiam, ut interim diſcam áliquid.

B Experience (as is commonly ſaid) is the miſtreſs of things.
experientia (ut vulgò dicitur) *eſt rerum magiſtra.*

Have you it?
Habes?

H Sooner then it could be ſpoken.
Dicto citiùs.

B It ſeems you could ſay it long ago.
Videlicet jampridam tenebas.

H Who could be ignorant of that which is ſo common?
Quis illud ignorarer, quòd eſt adeò vulgáre?

B Now let us ſee.
Nunc videámus.

H The thing will appear better, when the writing is well dried.
Res apparébit méliùs, ubi ſcriptura bene deſiccata fuerit.

B What will you tarry for?
Quid vis expectáre?

It is dried too much already.
Jam ſiccáta eſt plùs ſatis!

H Oh, ſee how black it is!
Oh, vide, quám nigra ſit!

B Did not I ſay true?
Dixíne verè?

H It ſeems you had ſometimes made trial.
Aliquandò periculum feceras ſcílicet.

B It will appear then that experience is the miſtreſs of things.
Conſtabit ígitur experientiam eſſe rerum magiſtram.

H Moreover we gain experience hence, that a good temper is made by the mixture of things.
Quinétiam hinc experímur, ex rerum commixt óne bonum fieri temperamentum.

B Now you begin to play the profound Philoſopher; and therefore I will be gone
Jam incipis áltiùs *Philoſophari*; itaque diſcedo.

H O long diſcourſe about nothing!
O *longum ſermónem de nihilo!*

B I am not ſorry: otherwiſe we ſhould have been as lither as dogs.
Nihil me pœnitet; alióquin *inerti ótio torpuiſſemus.*

THE

S. B.

The third book of *School-Colloquies.*

Wherein are contained Discourses of a Master with his Scholars.

The Advertisement.

These Colloquies are to be so read of children, that of two that read, one may play the Scholar, and the other the Master.

Colloquiorum Scholaſticorum Liber Tertius.

Cui inſunt Magiſtri colloquia cum Diſcípulis.

Admonitio.

Hæc púeris ita legenda erunt, ut ex duóbus legentibus, unus diſcipulum, alter præceptorum agat.

Col. 1. *One of the Scholars and the Master.*

D God ſave you, Maſter.
P God ſave you through Jeſus Chriſt.
Are they all got up?
D All except the little ones.
P Is any one ſick?
D None, thanks be to God.
P What are they doing?
D Some **are getting on their clothes**, and ſome are **ſtudying hard already.**
P Is the Uſher with you?
D A good while ago.
P Goe to prayers then, and commend your ſelves diligently to the Lord God through Jeſus Chriſt our Mediatour; and afterwards

Col. 1. Unus ex Diſcipulis, Præceptor.

Salve, Præceptor.
Salve per Jeſum Chriſtum.
An ſurrexérunt omnes?
Omnes præter parvulos.
Nunquis ægrótat?
Nemo, gratia Deo.
Quid ágitur?
Alii *ſe induunt*; alii jam *ſtudent gráviter.*
Adéſtne vobis Hypodidáſcalus?
Jamdudum.
Ite ígitur precátum, vóſque diligenter commendate Dómino Deo, per Jeſum Chriſtum, deprecatórem noſtrum, deinde pérgite

wards go to your books till break-faſt time.

D So we uſe to do, maſter.

P Truly I believe it; but becauſe you are commonly ſleepie and negligent, I therefore admoniſh you the ofner.

D We thank you, moſt kinde Maſter.

Would you have any thing elſe?

P **Speak to my man, to bring me my gown.**

in ſtúdiis veſtris, uſque ad horam jentáculi.

Ita ſolémus, præceptor.

Credo équidem; ſed quia ferè *ſomniculóſi* eſtis ac negligentes, ideirco ego vos admóneo fæpiús.

Grátiam habémus, præceptor humaniſſime.

Nunquid vis prætérea?

Dic ſámulo, ut togam ádferat.

Col. 2. *The Maſter. The Scholar.*

Col. 2. Ludimagiſter, Diſcípulus.

L Was you at **the ſermon** to day?

D I was there.

L Who are your witneſſes?

D Many of my ſchool-fellows that ſaw me there can witneſs it.

L But ſome muſt be produced.

D I will produce them, when you bid me.

L **Who made the Sermon?**

D Mr. N.

L At what a clock did he begin?

D At ſeven.

L Whence did he take his text?

D Out of the Epiſtle of Paul to the Romanes.

Adfuiſtíne hódie *concióni ſacræ?*

Adfui.

Quid ſunt teſtes?

Multi ex condiſcipulis, qui me vidérunt, teſtári poſſunt.

Sed producendi erunt áliquot.

Prodúcam, quum jubébis.

Quis *hábuit conciónem?*

Dom. N.

Quotâ horâ incépit?

Séptimâ.

Unde ſúmpſit *thema?*

Ex Epiſt. Pauli ad Romános.

L. What

S. B.

L What chapter ?
D The eighth.
L Hitherto you have anſwered well:
now let us ſee what follows.
Have you gotten any thing by heart ?
D Nothing, that I can ſay.
L Nothing ? conſider a little, and ſee you **be not daunted**, but be of good cheer.
D Now indeed, maſter, I can remember nothing.
L Not ſo much as a word ?
D Nothing at all.
L Ho, **you rogue** !
What good have you done then ?
D I know not, unleſs perhaps I abſtained from evil in the mean time.
L That indeed is ſomething, if it could be, that you ſhould abſtain from evil at all.
D I refrained, as far as I was able
L **Suppoſe it be ſo** ; yet you have not ſatisfied God, ſeeing it is written, *Eſchew evil, and do good.*
But tell me (I pray you) for what cauſe went you thither eſpecially? (thing.
D That I might learn ſome-
L Why did you not that ?
D I could not.

Quoto cápite ?
Octávo
Adhuc bene reſpondiſti :
nunc videámus quid ſequátur.
Ecquid memóriæ mandâſti ?
Nihil, quod referre poſſum.
Nihílne ? cógita pauliſper, & vide *ne turbéris* ; quin eſto ánimo bono.
Certè præceptor, nihil poſſum reminiſci.
Ne verbum quidem ?
Nihil prorſus.
Hem, *verbero* !
Quid ígitur profeciſti ?
Néſcio, niſi quòd fortaſſe interim à malis abſtinui.
Iſtud quidem eſt áliquid, ſi modò fieri pótuit, ut malo omnino abſtinueris.
Abſtinui, quoad pótui.
Fac ita eſſe : non tamen ſatisfeciſti Deo, quum ſcriptum eſt, *Declina à malo, & fac bonum.*
Sed dic mihi (quæſo) quâ grátiâ illuc íveras potiſſimum ?
Ut áliquid addiſcerem.
Cur id non feciſti ?
Non pótui.

Could

L Could you not, you knave? nay you would not, or certainly you did not care.

Non potuisti, *nebulo?* imò noluisti, aut certò non curâsti.

D I am enforced to confess.

Cogor fatéri.

L What thing enforceth you?

Quæ res te cogit?

D My conscience, which accuseth me before God.

Conscientia mea, quæ me accusat apud Deum.

L You say well, I wish you speak from your heart!

Rectè dicis, útinam ex ánimo!

D Truly, I speak from my heart.

Equidem *ex ánimo dico.*

L So it may be; but come on; what was the reason, why you got nothing by heart?

Ita fieri potest; sed agè, *quid fuit causæ*, quâmobrem nihil memóriæ mandáveris.

D My own negligence, for I did not give any great care.

Negligentia mea, *non* enim *diligenter audiébam.*

L What did you do then?

Quid ígitur faciébas?

D I fell asleep ever now and then.

Idéntidem dormiébam.

L So you use to do; but what did you the rest of the time?

Ita soles; sed quid agébas in réliquo témpore?

D I thought of a thousand fooleries, as children use to do.

Cogitábam mille inéptias, ut solent pueri.

L Are you so very a childe, that you could not be attentive to hear the Word of God?

An tu *ádeò puer es*, ut non debeas attentus esse ad verbum Dei audiendum?

D If I were attentive, I might benefit something.

Si attentus essem, possem áliquid proficere.

L What have you deserved then?

Quid igitur meruisti?

D Stripes.

Vérbera.

L You have deserved indeed, and that good store,

Meruisti profectò, idque largissimè.

D I ingeniouſly confeſs it.
L **From the teeth outwards,** I ſuppoſe
D Nay verily, from my heart.
L Perhaps ſo, but in the mean time **get you ready to be whipt.**
D Ah maſter, I beſeech you forgive me.
I confeſs I have done amiſs, but not of an ill-purpoſe.
L But that ſo **wretchleſs negligence** is the next to lewdneſs.
D Truly I do not deny it, but I beſeech you mercy for Jeſus Chriſts ſake.
L What will you do then, if I ſhall pardon you?
D I ſhall do my duty hereafter, I hope.
L You ſhould have ſaid withal, by Gods help, but you care little for that.
D Yes maſter, by Gods help, I will perform my duty hereafter.
L Well, **I pardon your fault for your tears ſake,** and I pardon you on that condition, that you remember your promiſe.
D I thank you, kind maſter.
L **You ſhall be in ſpecial favour with me,** if you be as good as your word.
D God almighty grant, that I may do it.

Ingénuè confiteór.
Verbo tenus, opinor.
Imò certè, exánimo.
Fortaſſe, ſed interim *parate ad plagas recipiendas.*
Ah magiſter, ignoſce, óbſecró.
Peccávi fáteor, ſed nullâ ex malitiâ.
Atqui tam *ſupina iſta negligentia* proximè ad malitiam accedit.
Non équidem inficior, ſed tuam implóro clementiam per Jeſum Chriſtum.
Quid igitur fácies, ſi tibi ignovero?
Faciam officium meum poſthac, ut ſpero.
Addendum erat, adjuvante Deo, ſed id parùm curas.
Imò magiſter, adjuvante Deo, præſtábo poſthac officium.
Agè, *condóno culpam tuis lâchrymis*; tibique eâ lege ignoſco, ut promiſſi memineris.
Gràtias ago, magiſter humaniſſime.
Eris apud me in máximâ gratiâ, ſi promiſſa ſervaveris.
Faxit Deus óptimus maximus, ut poſſim.

	I beſeech, he may grant.	Faxit, precor.
	Col. 3. *Nathanael the man, the Maſter.*	*Col.* 3. Nathanael famulus. Magiſter.
N	Maſter, there is no body to teach in the ſixth form.	Magiſter, nemo eſt qui dóceat in ſextâ claſſe.
M	What a thing is this? Where is Maſter Philip?	*Quid hoc rei eſt?* Ubi eſt magiſter Philippus?
N	He is ſick in bed.	*Morbo detinétur in lecto.*
M	How do you know?	Qui ſcis?
N	One of the ſcholars in his houſe told me ſo.	Nuntiávit *quidem éx diſcipulis ejus domésticis.*
M	Tell my Uſher.	Dic Hypodidáſcalo meo.
N	He is not in his ſtudy.	Non eſt in *muſæolo* ſuo.
M	How do you know?	Qui ſcis?
N	For I knock't at the door three or four times.	Nam ego *ter aut quater pulſávi oſtiolum.*
M	Tell the teacher of the firſt form, that he ſend one of his boys.	Dic primæ claſſis doctóri, ut mittat è ſuis áliquem.
N	What if he will not ſend?	Quid ſi nolit míttere?
M	Away you fool; do you think he hath ſo little wit, as to refuſe? Get you gone, and make haſte.	Abi inepte; *an putas eum eſſe tam imprudentem* ut recúſet? Abi, própera.
	Col. 4. *Antony, the Maſter, the Scholar.*	*Col.* 4. Antónius. Magiſter. Diſcípulus.
A	Maſter.	Magiſter.
M	How now, what is the matter?	Hem, quid eſt?

Here

A Here are ſome that would ſpeak with you.

Sunt quidam qui te conventum volunt.

M Where are they?

Ubi ſunt?

A They tarry for you in the town-ſtreet.

Te expectant in vico.

M I will go to them preſently.

Nunc adíbo.

A But they are in haſte.

Atqui urgent.

M Run before, and bring them into the Court-yard, I will come after you; do ye in the mean time tarry and be quiet. I will be here by and by, that I may ſend you away to ſupper.

Præcurre tu, atque eos intromitte in áream, ego te ſequar; vos interim expectate cum ſilentio. Mox ego adero, ut vos ad cœnam dimittam.

D O what a good word is this!

O quàm bonum verbum!

Col. 5. *Canellus.* *The Maſter.*

Col. 5. Canellus. Præceptor.

C Maſter, what ſhall we ſay to morrow morning?

Præceptor, quid reddémus cras manè?

P I told you openly to day morning before you gave over the ſchool.

Hódie manè palam dixi ante è ſcholâ miſſiónem.

C But I was not there, Maſter.

At ego non áderam, præceptor.

P Ask your ſchool-fellows. For if they ſhould ask me every one ſeveral concerning things that I ſpake openly, I pray thee, when ſhould there be an end?

Roga condiſcipulos. Nam ſi vellent ſinguli me interrogâre de rebus à me palàm dictis, quæſo, quando finis eſſet?

And

And therefore ſee you be wiſer hereafter.
Itaque *fac ſis poſthac prudentior.*

C I will have a care as far as I am able.
Curábo pro viribus.

P But where was you?
Sed tu ubi eras?

C I was gone abroad.
Prodíeram.

P Why was you gone abroad?
Quid prodíeras?

C That I might look after ſome buſineſs, about which my father writ to me.
Ut curárem negótium aliquod de quo pater ad me ſcripſerat.

P Of whom did you ask leave?
A quo petiviſti véniam?

C Of the Uſher.
Ab hypodidáſcalo.

P Why not of me rather?
Cur non â me pótiùs?

C Becauſe you were buſie.
Quia eras occupátus.

P What was I doing?
Quid agébam?

C You were talking with ſome **Gentleman** in the Court, that came to ſpeak to you.
Alloquebáris in áreâ quosdam *viros honorátos*, qui te conventum vénerant.

P Go your way, now I call it to minde.
Abi, nunc recordor.

Col. 6. *The Maſter, the man, the Monitors.*

Col. 6. Præceptor. Fámulus. Obſervatores.

P Ho, Martin!
Heus, Martíne!

F Anon, I am here maſter.
Hem, *preſtò ſum*, here.

P Call me the five publick monitors hither, whom I choſe yeſterday for this moneth? do you not know?
Accerſe mihi huc quinque públicos obſervatores, quos heſterno die in hunc menſem elégi; noſtin'?

F Yes very well, for I my ſelf was there.
Optimè, nam égomet áderam.

P I ſuppoſe they are every one in their form. Make haſte.
Sunt (opinor) in ſuo quiſque auditorio. Feſtina.

F I will come again as ſoon as can be.

Quam primum rediero.

O We are all here, maſter. What do you pleaſe to command us?

Adſumus omnes, præceptor. *Quid tibi placet imperare?*

P It was enough to bid; I am neither Commander nor Magiſtrate. I gave order to call for you hither, that I might put you in mind of your duty.

Satis erat jubére; nec ego ſum Imperátor, nec Magiſtrátus. *Ego vos huc accerſendos juſſi*, ut vos veſtri officii commonefácerem.

Therefore hearken and minde diligently.

Vos ígitur *attentis auribus* atque *ánimis audite.*

You are not ignorant with how great fear of the Lord I choſe you yeſterday in our common-hall.

Non ignorátis quanto cum timóre Dómini, heſterno die palàm in aulâ noſtrâ communi vos elégerim.

We began with devout prayers; our admonition followed, & our exhortation to all the company of Scholars touching the fear of the Lord, and touching manners which become ſcholars which are dayly at the ſchool; and then I choſe you five not without the approbation of the beſt youths, whom I thought fit for this employment; at laſt of all, we came to the later prayer and a thanks-giving.

Auſpicáti ſumus à ſacris præcibus; ſequuta eſt admonitio noſtra, atque exhortatio ad *omnem cœtum ſcholaſticum* de timóre Dómini, déque moribus qui déceant ſtudióſos in ſchola quotídie verſantes; deinde non ſine optimórum adoleſcéntium approbatióne vos elegi quinque quos ad hoc munus idóneus exiſtimavi; poſtrémò, ventum eſt ad ſecundam cum gratiárum actione precationem.

Do not therefore think that action, in which the Name of the Lord hath been called upon ſo ſeriouſly,

Ne ígitur putétis ludum fuiſſe aut jocum actiónem illam, in quâ nomen Domini tam ſtu-

ously, to be a play or a jest.

diósè fuérit invocátum.

And although this function seem both base and abject with them that are unskilful and proud, yet do we think that service of yours to be both honorable and holy. But if you shall think otherwise, it cannot be, that you should rightly discharge your office.

Ac licèt apud imperítos, aut arrogantes hoc munus & vile & abjectum videátur; vos tamen crédite, cùm honorificum tum sanctum esse vestrum istud ministerium. Quod si áliter existimábitis, fieri non potest, ut munere vestro rectè fungámini.

Therefore I exhort you all that I can, and I beseech you for Jesus Christs sake, that in the fear and reverence of God you shew diligence in all those things which you shall conceive to belong to your office.

Itaque ego vos exhortor quantùm possùm, & per Jesum Christum obtestor, ut cum Dei timóre atque reverentiâ diligentiam præstetis in iis ómnibus quæ intelligétis ad officium vestrum pertinére.

Let there be far from you therefore all partialitie, hatred, favour, studie of revenge, and the like, which carry men away and corrupt sound judgement.

A vobis igitur abśit omnis favor, ódium, grátia, stúdium vindicandi, & similia, quæ *transversos agunt homines*, & sincérum corrumpunt judícium.

Fear not the threats of lewd persons, wherewith they use to deter the minds of young men from their duty.

Ne timeátis improbórum minas, quibus illi ánimos adolescentium ab officio solent absterrére.

For what power have they over you? rather fear him who is the Lord, who hath power of life and death.

Quam enim habent in vos potestátem? potiùs enim timére qui vester est Dóminus, qui *vitæ ac necis potestátem habet*.

Let

Let the fear (I ſay) of that ſo great a Prince **be always before your eyes.** Ye ſhall incur (I know) the hatred of ſome wicked and lewd perſons; but let the love and dearneſs of your heavenly Father alone be of more weight with you, then all **the ill will of all men.**

Illíus (inquam) tanti principis timor vobis *ob oculos ſemper obverſetur.* Incurrétis (ſcio) in aliquot improbórum ac diſſolutórum ódium; ſed pluris vobis ſit unius Patris veſtri cœleſtis amor, & charitas, quàm omnes *ómnium hóminum inimicitiæ.*

Be always mindful of that ſaying, whereby our Saviour and chief Maſter exhorted his Diſciples to conſtancy:

If the world hate you (quoth he) *know that it hated me before.*

Eſtóte ſemper mémores verbi illíus, quo Servátor noſter & ſummus Præceptor ſuos Diſcípulos ad conſtantiam hortabátur: *Si vos* (inquit) *odit mundus, ſcitóte quòd me prius ódio habuerit.*

Do not ye therefore **care a pin** for all the threats, offences and grudgings of knaviſh fellows in reſpect of Chriſt himſelf, **ſo long as** ye may faithfully do ſervice to the glory of God.

Vos ígitur propter ipſum Chriſtum omnes *flocci fácite* nebulónum minas, offenſiónes, inimicítias; *dúmmodo* glóriæ Dei poſſítis inſervíre fideliter.

Theſe are the things concerning which I thought good now to admoniſh you, **according to the ſhortneſs of the time,** beſides thoſe things which you heard yeſterday in the hall.

Hæc ſunt de quibus nunc *pro témporis brevitate* vos admonendos eſſe exiſtimávi, præter illa quæ vos in aulâ heſterno die audiviſtis.

1. ob. We give you hearty thanks, moſt kinde maſter, and we beſeech Chriſt, that he would always increaſe

Máximas tibi grátias agimus, præceptor humaníſſime, & Chriſtum precámur, ut ſua dona his

his gifts in you.
And we earnestly desire you, that (**if it be no trouble to you**) you would give us your exhortation written down, that we reading it over sometimes amongst our selves, **may fasten it the better in our memory.**

P I will do that **at the first opportunity**, seeing ye requeſt a thing which indeed is very honeſt.

1. ob. We desire too (if you please) to have of you **a little note** written of the chief heads of our office, that we may be certified what we are chiefly to mind in this matter.

P You put me in minde of this in good time, and so **I was resolved a good while ago, but everyday one thing after another hath hindred me.**
Therefore I will give you such a little note, to wit, which may contain whatsoever belongs to the duties of publick monitors; and ye shall **write it out of my copy**, which I will keep, to the end that I may deliver it also to other monitors which are like to be hereafter.
Now return ye every man

tibi semper ad áugeat.
A te verò vehementer pétimus, ut *(si tibi moleſtum non eſt)* præscriptam des nobis hortatiónem tuam, quò illam inter nos quandóque relegentes, *memóriæ tenáciùs infigámus.*

Id ego fáciam *primo quoque tempore*, quando quidem rem sanè honeſtiſſimam poſtulátis.
Optámus étiam à te (si placet) *commentariolum* scriptum habére de præcípuis officii noſtri capítibus, ut simus certióres quid potíſſimùm sit nobis hâc in re obſervándum.
In ipso témpore de hoc ádmones, & *sic ego jampridem in ánimo habébam*, sed *me quotidie álind ex álio impedivit.*

Dabo ígitur ejusmodi commentariolum, quod vidélicet contíneat quicquid ad obſervatórum publicorum officia pertinébit; id autem *deſcribétis* ex ipso *archétypo* meo, quod ideo servâre volo, ut cæteris quoque trádere possim futúris obſervatoribus.
Nunc redíte in suum quiſ-

to his form.

1. ob. We go straightway, Master.

que auditórium.

Rectè imus, Præceptor.

Col. 7. *Clericus.* *The Master.*

C Master, may not I and my uncles son go home?

M To what end?

C To my sisters daughters wedding.

M When is she to be married?

C To morrow.

M Why will ye go so quickly?

C To change our cloaths.

M Ye may go for me: but on this condition, that you come hither again to morrow to bed.

C What if my uncle will have us tarry the latter wedding day?

M I know very well, he will not stay you, if so be you tell him on what condition I let you go.

C We will tell the truth.

M Go your way, and take heed of all distemper; and cause that your light may shine before all men, that our heavenly Father may be glorified.

C We trust it will be so, by his assisting of us in all things.

Col. 7. Clericus. Magister.

Licétne, magíster, ut ego & patruélis cámus domum?

Quid eó?

Ad nuptias consobrínæ.

Quando est nuptúra?

Crástino die.

Cur tam citò vultis ire?

ut mutémus vestimenta.

Per me licet ætátem: hâc tamen lege, ut cras huc redeátis cubitum.

Quid si volet pátruus ut expectémus *vespéras*?

Non detinébit vos, satis scio, dúmmodo dicátis ei quâ lege dimíserim.

Verum fatébimur.

Abíte, & ab omni cavéte *intemperántiâ*; facitéque ut lúceat lux vestra coram homínibus, ut glorificétur noster ille cœléstis Pater.

Ità quidem sperámus fore, ipso nos in ómnibus adjuvante.

Col. 8. *Laurence. The Master.*		*Col.* 8. Laurentius. Magister.
L	May I not go forth, master?	Licétne exire, magister?
M	What cause have you to go forth?	Quæ tibi est exeundi causa?
L	That I may seek some of our country folks in the marker.	Ut quæram in foro áliquem ex nostratibus.
M	What need is there of that?	*Quid istud opus est?*
L	I would speak to him to put my Friends in minde either to bring me some bread, or send me some.	*Mandáre illi volo, ut meos admoneat* de pane mihi aut adferendo, aut mittendo.
M	Where bread fails, there all things are to be sold.	*Ubi panis déficit, omnia sunt illic venália.*
L	That is a common proverb among us.	Istud vulgárum est apud nos provérbium.
M	Yea, a very common one every where, so necessary is bread for the life of man.	Imò ubique pervulgátum, ádeò *panis mortálium vitæ est necessárius.*
L	But to the matter: would you now go abroad?	Sed ad rem: tu nunc proíre vis?
M	If you please, master, lest I loose the opportunity of my business.	Si tibi placet, magister, *ne mei negótii occasionem amittam.*
L	Go your way, and make haste to come again before dinner.	Abi, & *festina ante prándium redire.*
M	Truly I will do my endeavour.	Dabo équidem óperam.

Col. 9. *Beatus. The Master.*		*Col.* 9. Beatus. Præceptor.
B	May I not go forth with my brother?	Licétne mihi exire una cum fratre?

What

P What cauſe is there?
Quid cauſæ eſt?

B That my mother may buy us ſhooes, and then that we **may go to the barber.**
Ut mater emat nobis cálceos, deinde ut *tonſórem adeámus.*

P To what purpoſe?
Quid eó?

B **To cut our hair.**
Reſectum capillos.

P What need is there now?
Quid nunc opus?

B That (if God permit) we may go to morrow to ſee our uncle.
Ut cras (ſi Dóminus permiſerit) inviſámus pátruum.

P Go, and come again in due time to your books.
Ite & matúre redite ad ſtúdium.

But, ho boys, bring me a **certificate** from your mother againſt to morrow, or bring a witneſs along with you.
Sed, heus pueri, adferte mihi à matre *teſtimónium* in cráſtinam diem, aut teſtem addúcite.

B By Gods help, I will have a ſpecial care of it.
Deo juvante, id curábo diligenter.

Would you have any thing elſe, Maſter?
Nunquid aliud vis, præceptor.

P That you **preſent my ſervice to your mother.**
Ut *meis verbis matrem officiósè ſalútetis.*

Col. 10. *Albertus. The Maſter.*

Col. 10. Albertus. Preceptor.

A Maſter, may we not go to the barber?
Preceptor, licétne nobis ire ad tonſórem?

P Why ſo?
Quid eo?

A To **cut our hair.**
Ut *capillum tondeámus.*

P Ye would willingly go forth ſix times every day; but **tarry till to morrow,** that ye may go with the reſt.
Libenter quotidiè exirétis ſexies: quin *expectáte in cráſtinum diem*, ut eátis una cùm cæteris.

A But the **barbers-ſhop** will be throng'd by reaſon of the market.
Atqui propter forum *turba erit in tonſtrinâ.*

P What then? ye will have leisure enough to wait. Get you to your books again.

A As you please, master.

Quid tum? satis habebitis ótii ad expectandum. *Recipite vos ad studium.*

Ut libet, præceptor.

Col. 11. *Bargeus. The Master.*

B Master, my father hath sent for you.

P Where is he?

B In the Inne.

P When came he?

B He came but even now.

P Who brought you word so soon?

B He sent his man to me.

P Where is he?

B He tarries for me at the door.

P Why did you not bring him in?

B He would not come in.

P Why so?

B Because (as he saith) he is in haste.

P Call him, that I may speak with him a little; and then go your way; but see you be here again quickly.

F I will go call him.

Col. 11. Bargius. Præceptor.

Præceptor, *accersor à patre.*

Ubi is est?

In *diversório.*

Quando venit?

Advenit modó.

Quis tibi tam citò *nuncia-vit?*

Misit ad me fámulum.

Ubi est?

Præsóribus me expectat.

Cur illum non intromisisti?

Nóluit intrare.

Quid ità?

Quia (ut ait) *festinatióne urgétur.*

Voca illum, ut paucis conveniam; deinde abi; sed cura ut quàm primùm huc adsis.

Eo vocátum.

S. B.

Col. 12. *The Master. Ruscinæus.*	Col. 12. Ludimagister. Ruscinæus.
L Where is Martin?	Ubi est Martinus?
R **He is gone to the market.**	*Ivit ad forum.*
L Why so?	Quid eó?
R **To buy a girdle**, (as he said.)	*Emptum* (ut dixit) *cingulum.*
L He should not have gone forth without my bidding: But **this is nothing to you.**	Injussu meo exire non débuit: Sed *hoc nihil ad te.*
Who shall give you your drinking?	Quis dabit vobis merendam?
R He said he would come again at two of clock, to give it us.	Dixit se horâ secundâ reversurum, ut det nobis.
L What if he deceive you?	Quid si fallat?
R **That is not his fashion.**	*Id non est moris ejus.*
L Unless he come at the hour appointed, put my wife in minde of your drinking; for she hath another **key of the buttery.**	Nisi ad horam adfuerit, admone uxórem de vestrâ merendâ; habet enim *clavam* álteram *cellæ penuáriæ.*

Col. 13. *The Master. Scarronus.*	Col. 13. Præceptor. Scarronus.
P **I wonder greatly** whence you come now.	*Demiror* unde nunc vénias.
S I come again from home, master.	Domo rédeo, præceptor.
P Why went you home?	Cur íveras domum?
S To fetch my bever.	Petítum merendam.

P VVhy had you not brought it?
Quámobrem non attúleras?

S My mother was buſie.
Mater erat occupáta.

P VVhat then? ſhould you go abroad without my bidding?
Quid tum? debuiſti exíre injuſſu meo?

S I ought not, I confeſs.
Non débui, fáteor.

P VVhat have you deſerved then?
Quid ígitur meruiſti?

S **To be whipt**; but I pray you, maſter, pardon me.
Plagas accípere; ſed ignoſce mihi, quæſo, præceptor.

P Why did you not **aſk leave to go forth?**
Cur non *petiviſti exeundi poteſtatem?*

S Becauſe I durſt not diſturb you.
Qui non audébam te interpelláre.

P VVhat was I doing?
Quid agébam?

S You was holding a little book, and reading ſomething.
Tenébas libellum quandam & legébas áliquid.

P **It may be ſo**, but yet ye often diſturb me about a ſmaller matter; therefore **get you ready to be whipt.**
Fíeri poteſt, ſed vos tamen ſæpe me interpellátis ob rem leviórem; nunc ígitur *para te ad vapulandum.*

S I pray you, maſter, pardon me.
Parce mihi, óbſecro, præceptor.

P **Let me bethink my ſelf before a little whtie.**
Sine ut priùs cógitem aliquantiſper.

VVell, I pardon you, both becauſe you confeſs ingenuouſly, and becauſe you ſeem to me to be ſtudious enough.
Agè, parco, tum quia ingénuè confitéris, tum quòd ſatis ſtudióſus mihi vidéris.

S I thank you very heartily, moſt kinde maſter.
Grátias ago máximus, præceptor humaníſſimæ.

Col. 14. *William, The Maſter.*

G Maſter, **I have no paper left to write withal,** will you give me a book?

L For what uſe?

G Partly for Colloquies, and partly for Copies.

L **Have you ſet it down in your book?**

G I have ſet it down.

L Let me ſee it.

G Look you where it is, maſter.

L What is that? you have ſet down eighteen ſheets: will you have of the larger paper then?

G If you pleaſe.

L **Ask my man for it**; and leſt he ſhould make any doubt, ſhew him your book, that he may ſet the ſame thing down in his.

G I hear you.

L Hear then, and take heed too that you **do not ſpoil your paper**, for **fear your father be very angry with you.**

G God grant I may make good uſe of it.

Col. 14. Gulielmus. Ludimagiſter.

Præceptor, *non reſtat mihi charta ad ſcribendum*, viſne dare códicem?

Quem in uſum?

Partim ad collóquia, partim ad exemplaria.

Retuliſti in librum tuum?

Rétuli.

Oſtende.

Ecce tibi, præceptor.

Quid iſtud? retuliſti octódecim: vis ergò de majóri?

Si tibi placet.

Pete à fámulo; ac ne dúbiter, oſtende illi tuum códicem, ut idem in ſuum réferat.

Audio.

Audi, item *cave abutáris chartâ*, ne *tibi pater gráviter ſuccénſeat.*

Faxit Deus, ut bene utar.

Col. 15. Grivetus. The Maſter.	Col. 15. Grivetus. Ludimagiſter.
G Maſter, may I go forth?	Præceptor, licétne prodíre?
L Why ſo?	Quámobrem?
G To buy **meat-knives.**	Ut emam *cultellos menſários.*
L Where are thoſe which you had?	Ubi ſunt quos habebas?
G I left them at home.	Relíqui domi.
L Why ſo?	Quid ita?
G Becauſe they were become dull, and **good for nothing.**	Quia jam obtûſi erant, & *inútiles.*
L Have you any mony to buy others?	Habéſne pecúniam ad emendos álios?
G My mother gave me ſome.	Mater dedit mihi.
L Who ſhall help you to buy them?	Quis erit adjutor ad emendum?
G Gerardus.	Gerardus.
L Go verily, and **ſee you be not conſened.**	Ite ſanè, *& cavéte ne vobis imponátur.*
G We will have a care, by Gods help.	Cavébimus, Deo juvante.
L He indeed helpeth all men, but eſpecially thoſe that refer all things to his honour.	Omnes quidem juvat, ſed eos potíſſimùm, qui ad ejus honórem ómnia réferunt.

Col. 16. *Vernet. The Maſter. Spatula.*	*Col.* 16. Vernetus. Ludimagiſter. Spatula.
V Maſter, **may I ſpeak a word or two with you?**	Præceptor, *licétne pauca?*
L Speak.	Lóquere.

VVe

U We two propounded, if you thought good ſo, **to go to walk abroad**, whilſt others play.

Nos duo proponebámus, ſi tibi ita vidérétur, *ire*, dum cæteri lúdunt, *foras ambulatum.*

L Whither will ye go abroad?

Quo vultis exíre?

V Into the next ſuburbs.

In Próxima ſuburbána.

L And what will you do as you walk?

Quid autem agétis ambulantes?

S VVe will hold ſome conference.

Tractábimus colloquium aliquod.

L But of good and honeſt matters.

Sed de bonis & honeſtis rebus.

S This **fairneſs of the ſeaſon**, and this ſo goodly a face of the earth, will afford us ſome honeſt ſubject.

Hæc *témporis ſerénitas*, & tam pulchra terræ fácies præbébunt nobis honeſtum áliquod argumentum.

L There is never matter of praiſing God wanting, at **leaſt way** to thoſe that truly ſerve him.

Nunquam deeſt Dei laudándi matéria, *duntaxat* veris ejus cultóribus.

S Never indeed; but that we may return to the purpoſe (maſter) will you give us leave to go abroad out of the city?

Nunquam profectò; ſed ut ad propóſitum revertámur, permíttenobis (præceptor) extra urbem prodíre?

L Unleſs your conſtant fidelity, and **true love to learning** were well known to me, I would never give you leave; eſpecially ſeeing **naughty youths** have ſo often beguiled me in this kind.

Niſi mihi perſpécta eſſet veſtra perpétua fidélitas, & *verus amor litterárum*, nunquam permítterem; præſertim cum *mali adoleſcentes* me ſæpe in hoc génere fefélerint.

Go ye therefore abroad, and **come home again to ſupper in due time.**

Vos ígitur prodite, & *matúrè ad cœnam revertímini.*

Col.

	Col. 17. *Eſay.* *The Maſter.*		*Col.* 17. Iſaias. Ludimagiſter.
I	Maſter, may I not go abroad?		Præceptor, licétne prodíre?
L	Whither do you deſire to go abroad?		Quò prodíre cupis?
I	To the taylor.	5	Ad ſartórem.
L	Why ſo?		Quid eo?
I	To fetch my breeches.		Petítum *femorália.*
L	Are they made already?		Jámne facta ſunt?
I	They are, as I think.		Sunt, ut opínor.
L	You do well to ſay, *I think*, becauſe the thing is uncertain.	10	Rectè *opinor* dicis, quia res incerta eſt.
I	But he promiſed me them againſt this day.		Atqui promíſerat mihi in hunc diem.
L	What if he deceive you?	15	Quid ſi fallat?
I	It will be no marvel.		Nihil mirum fúerit.
L	Now you have ſpoken truth too: for tradeſ-men ſeldome perform their word at the time promiſed.	20	Nunc quoque verè loquútus es: *nam rarò ad promiſſum tempus fidem præſtant artifices.*
I	Nevertheleſs, maſter, I will go ſee if you will give me leave.		Viſo tamen, præceptor, ſi mihi permittis.
L	I do not hinder you.	25	*Nihil impédio.*
I	Would you have any thing, maſter?		Nunquid vis, præceptor?
L	Yes, that you make haſte, that you be not away at your leſſon.	30	Imò, ut próperes, *ne deſis prælectióni.*
I	You do well to put me in minde; I am going.		Bene mones; ábeo.

Col.

Col. 18. *Caius.* *The Maſter.*

C May we not go forth?
P Whither?
C Home.
P How now, to gad home ſo often?
C My mother commanded that I and my brother ſhould go home to her.
P For what reaſon?
C That our maid might look our cloaths.
P What is that? Have you any lice?
C I, and a great many indeed.
P Why did you not tell my wife ſo much?
C We durſt not.
P As though indeed ſhe was ſo hard to be ſpoken to. She hath a maid chiefly for that purpoſe, to ſee you be all kept cleanly; neither are you ignorant of it, but ye are glad ye have an occaſion offered you to go ſee your mother Do ye tarry therefore; and I will take order to morrow, that your cloaths be lookt. (us.
C But our mother will chide
P I will pacifie her: do you reſt you contented.

Col. 18. Caius. Præceptor.

Licétne prodire?
Quó?
Domum.
Hem, tam ſæpe ire domum?
Mater júſſerat ut ego & frater ſe adirémus domum.
Cujus rei grátiâ?
Ut ancilla *veſtimenta* nobis *excuteret.*
Quid iſtud? *Sumne vobis pediculi?*
Et quidem multi.
Cur uxórem meam non admoniſtis?
Non auſi ſumus.
Quaſi verò illa ſit *uſque adeò difficilis.*
Ancillam habet eâ potíſſimùm grátiâ, ut veſtram *omnium curet mundítiem*; nec vos ignorátis illud, ſed gaudétis matris invíſendæ occaſiónem vobis dari.
Vos ígitur manéte; cras ego curábo, ut vobis excutiantur veſtes.
Sed *mater nos objurgábit.*
Egomet eam placábo; quiéſcite.

Col.

	Col. 19. *Tornator. The Master. The Scholars.*	Col. 19. Tornator. Ludimagister. Discipuli.
T	Master, may I go home to morrow?	Præceptor, licétne cras ire domum?
L	Why so?	Quid eó?
T	To fetch some bread.	Petítum panem.
L	Have you none left?	Non tibi restat?
T	There is some left indeed, but a very little.	Restat quidem, sed parùm ádmodum.
L	What doth your brother? is he to go with you?	Quid frater? éstne tecum itúrus?
T	My father commanded so.	Jussit pater.
L	When met you with him?	Quando conveníst illum?
T	On Thursday, when he came into this city.	Die Jovis, quum venísset in hanc urbem.
L	Where saw you him?	Ubi illum vidísti?
T	At the market.	Apud forum.
L	Do you not lye?	Non mentíris?
T	I do not lye.	Non méntior.
L	How will you prove it?	Unde probâbis?
T	There are some of my school-fellows which were there.	Sunt ex condiscipulis qui áderant.
L	Who are they, without any more ado?	Qui *tandem?*
T	Here are Blasius and Audax.	Adsunt Bláisius & Audax.
L	Is it true, boys?	Éstne verum, púeri?
D	Altogether true.	*Omnino verum.*
L	How do you know?	Qui scítis?
D	We saw his father, and heard those very words.	Vidimus ejus patrem, & audívimus ipsa verba.
L	If it be so, I give you leave to go home with your brother.	Si ita est, permítto ut eas domum cum fratre.

John Jordan

Fare

D Fare you well, Maſter.
Vale, Præceptor.

L **The Lord God have you in his keeping.**
Vos ſervet Dóminus Deus.

T VVe wiſh you the ſame with all our hearts.
Idem tibi precámur ex ánimo.

L But, do you hear, when will you be here again?
Sed, heus, quando huc adéritis?

T To morrow at even, by Gods help.
Craſtino die veſperi, Deo juvante.

L See you remember your promiſe.
Cura ut promiſſi memíneris.

T I will have a care.
Curábo.

L Verily, as you uſe to do.
Scilicet, ut ſoles.

T Nay, I hope, better.
Imò méliùs, ſpero.
Would you have any thing?
Nunquid vis?

L That you **commend me to your father and mother.**
Ut *verbis meis ſalútem dicat paréntibus.*

T I wil do it with all my heart; farewel again, maſter.
Fáciam libenter; íterum vale, præceptor.

L And fare ye well too, but **walk leaſurely**, becauſe of **the heat of the ſun.**
Vos quoque valére, at *lentò gradu ambuláte*, propter *æſtum ſolis.*

T So we uſe to do.
Ità fácere ſolémus.

Col. 20. *The Maſter. Villarianus.*

Col. 20. Magiſter. Villarianus.

M **What means it, that you have been away this whole week?**
Quid ſibi vult, quòd abſúeris hâc totâ hebdómadâ?

V I was of neceſſity to tarry at home.
Opòrtuit me manére domi.

M VVhy ſo?
Quámobrem?

V That I might be with my mother, who was ſick.
Ut matri adeſſem, quæ ægrotábat.

M What ſervice did you to her?
Quod illi officium præſtí-

V I read pretty often to her.
M What did you read?
V Something out of the Scriptures.
M That was a holy and a commendable piece of service. I wish all would so give themselves to the Word of God!
But what, did you nothing else?
V As oft as there was need, I helped our maid to tend upon her.
M Are these things all true?
V I have a **ticket.**
M Bring it out.
V Look you.
M Who writ it?
V Our man, in my mothers name.
M **I acknowledge his hand,** because you have often brought me one from him.
V May I then go into my seat?
M Why should you not, seeing you have given me satisfaction?
V I thank you, master.

Col. 21. *Lactus.* *The usher.*

L Master, may I go abroad?

Sæpius ei legébam.
Quid legébas?
Aliquid ex sacris Líteris.
Sanctum istud & laudábile minister̃ium.
Utinam sic omnes studérent verbo Dei!
Sed quid, nihil agébas prætérea?
Quóties opus erat, illi ministrábam cum ancillâ.
Hæccine vera sunt omníno?
Hábeo *testimónium.*
Profer illud.
Ecce.
Quis scripsit?
Fámulus noster, matris nómine.
Agnosco ejus manum, quia sæpe ab illo mihi attulisti.
Licétne ígitur redíre in sedem meam?
Quidni liceat, cum mihi satisféceris?
Grátias ago, præceptor.

Col. 25. Lactus. Hypodidascalus.

Præceptor, licétne mihi prodire?

What

H What cauſe have you to go forth?
Quæ tibi eſt prodeundi cauſa?

L I muſt go to the market.
Eſt mihi eundum ad forum.

H Why ſo?
Quid eó?

L To buy **leather.**
Ut emam *córium.*

H For what uſe?
In quem uſum?

L **For ſhoo-ſoles.**
Ad calcéorum ſóleas.

H Who ſhall help you in the buying?
Quis te adjuvabit in emptióne?

L **A townſ-man to whom my father gave this order.**
Quidam oppidánus cui hoc mandavit pater meus.

H You ſhould have come to me with the reſt that went abroad to the market.
Debúeras adire me cum cæteris qui ad forum prodiérunt.

L I was buſie.
Occupátus eram.

H Wherein?
Quâ in re?

L In writing a letter to my father.
In ſcribendis ad patrem líteris.

H When will you ſend it?
Quando eas dabis?

L To day, if I ſhall meet with any of our town in the market.
Hódie, ſi quem in foro noſtrátium offendero.

H Go your way, and remember to be there at the uſual hour.
Abi, & memíneris ad horam ſólitam adeſſe.

L I will remember.
Memínero.

Col. 22. *Arator.*
The Maſter.

Col. 22. Arator.
Ludimagiſter.

A Maſter, I went out by your leave at one of clock; and now I am come again.
Præceptor, tuo permiſſu horâ primâ prodíeram; nunc rédeo.

L **Have you diſpatch'd your buſineſs?** (God.
Curâſti negótium tuum?

A I have diſpatch'd, I thank
Curávi, grátia Deo.

L It is well done; what a clock is it?
A **It is at hand of two.**
L **Call me my man;** and then go to your bever with the reſt.

Factum bene; quota eſt hora?
Inſtat ſecunda.
Voca mihi fámulum; deinde ito ad merendam cum cæteris.

Col. 23. *Euſebius.* *The Maſter.*

Col. 23. Euſebius. Præceptor.

E Maſter, will you lend me a little money?
P What need have you of money?
E To ſatisfie Sylvius.
P How much do you owe him?
E Three half pence.
P **Upon what account?**
E Becauſe he writ me ſome Colloquies.
P Let me ſee them.
E See, if you pleaſe.
P Go to the Uſher, bid him give you as much as you deſire.
E I thank you, maſter.
P You have no reaſon to thank me; but **ſet it down in your book.**
E But I have ſet it down already.
P It is well done; let my Uſher ſee it.

Præceptor, viſne mihi mútuò dare aliquantum pecúniæ?
Quid opus eſt tibi pecúniâ?
Ut Sylvio ſatisfáciam.
Quantum debes illi?
Aſſem cum ſemiſſe.
Quo nómine?
Quia ſcripſit mihi áliquot Collóquia.
Oſtende.
Vide, ſi placet.
Adi Hypodidáſcalum, dic ut det quantum petis.
Grátias ago, præceptor.
Non eſt quòd agas; ſed *refer in códicem tuum.*
Quin jam rétuli.
Factum bene; oſtende ipſi Hypodidáſcalo.

Col.

	Col. 24. *Blaſius.* *The Maſter.*	Col. 24. Blaſius. Ludimagiſter.
B	Maſter, may I go to my **Guardian?**	Licétne mihi, præceptor, adíre *Tutórem?*
L	What reaſon makes you?	Quæ te cauſa movet?
B	He bade me come and meet him to day, if I had any leaſure.	Juſſerat ille ut ſe hódie convenírem, ſi licéret per ótium.
L	When did he bid you?	Quando juſſerat?
B	Now three days ago.	Nudiuſtértius.
L	Where ſaw you him?	Ubi illum vidiſti?
B	In the open place which is over againſt the Church.	In áreâ quæ eſt è regióne templi.
L	But ſee you do not lye.	At *vide ne mentiaris.*
B	**God forbid I ſhould lye.**	*A me abſit mendácium.*
	If you will, **I will bring ſome of my ſchool-fellows that were there to witneſs.**	Si vis, *dabo teſtes ex condiſcípulis, qui mecum áderant.*
L	Who are they?	Qui ſunt illi?
B	Daniel and Corderius; **will you have me go call them?**	Daniel & Cordérius; *viſne ut eos accerſam?*
L	Tarry, I ſhall meet with them.	Mane, ego illos convéniam.
	But tell me, what doth your guardian ſtand in need of your help?	Sed dic, quid eget tutor ópera tuâ?
B	To write down ſomething.	Ad áliquid deſcribendum.
L	At what a clock then will you go to him?	Quâ ígitur horâ vis illum adíre?
B	Now, if you pleaſe.	Nunc, ſi tibi placet.
L	When will you come back again hither?	Quando huc redíbis?
B	**As ſoon as he ſhall have done with me.**	*Cùm primùm me dimiſerit.*

L Now go your way, and commend me heartily to him.
Nunc abi, atque *illi ex me dic salútem plúrimam.*

B I will do it with all my heart.
Páciam libenter.

Col. 25. *Scriba.* *The Maſter.*

Col. 25. Scriba. Magiſter.

S Maſter, my father invites you to dinner, if it pleaſes you.
Præceptor, pater te invítat ad prándium, ſi tibi placet.

M Is he alone?
Eſtne ſolus?

S He is all alone (I ſuppoſe) beſides the folks of our own houſe.
Solus (opinor) præter *domésticos.*

M Excuſe me to him, for I was juſt now invited to another place. Yet thank him from me.
Excúſa me illi, jam enim aliunde invitátus eram. *Agè* tamen *illi meis verbis grátias.*

S Would you any thing elſe?
Nunquid vis áliud?

M Nothing, but that you come to the ſchool again in good time.
Nihil, niſi ut *matúrè ad ſcholam rédeas.*

S In good time, by Gods help.
Matúrè, juvante Deo.

Col 26. *Gaſper.* *The Maſter.*

Col 26. Gaſper. Ludimaſter.

G May I not go abroad, Maſter?
Licétne prodíre, præceptor?

L Whither?
Quo?

G Firſt to the botchers, and
Primùm ad ſartórem,

then

then to the barbers.
L Why to the botcher?
G That I may get my ſtockings mended.
L Are they torn?
G So torn that I can ſcarce put them on.
L Why to the barber?
G That I may let him ſee a boyl which is riſen up my thigh within theſe few days.
L Uncover it, that I may ſee it.
G See it, ſeeing you have a deſire ſo.
L It is a felon.
G So I thought.
L When you ſhall have opened it to the barber, intreat him to lay a plaiſter for a boyl to it.
G I will do as you perſwade me.
L But is there any body that will go with you?
G Yes, John Fluvian.
L What buſineſs hath he?
G He will go to the barber too.
L Go together then, and come again ſo.
G Would you have any thing elſe?
L That you haſten your coming back, leſt you forget your drinking.

deinde ad tonſórem.
Cur ad ſartórem?
Ut *curem tibiália reficienda.*
Súntne *laceráta?*
Adeò lacerata, *ut vix indúere poſſim.*
Cur ad tonſórem?
Ut illi oſtendam *ulcus, quod mihi* his diébus *ſubortum eſt in fémore.*
Detége, ut videam.
Vide, quando ita tibi placet.
Eſt *furúnculus.*
Ita conjiciébam.
Cum aperúeris tonſóri, roga illum ut *emplaſtrum úlceri aptum adhibeat.*
Fáciam ut ſuades.
Sed nunquis eſt qui tecum prodíre velit?
Imò, Joannes Fluvianus.
Quod hábet negótium?
Tonſórem quoque vult adíre.
Ite ígitur unà, & redíre ſimiliter.
Nunquid vis prætérea?
Ut maturétis réditum, ne *merendâ veſtrâ mulctémini.*

Col. 27. *Francis. The Maſter.*		*Col.* 27. Franciſcus. Ludimagiſter.
F Maſter, may we go abroad?		Præceptor, licétne nobis prodire?
L Are ye many that would go?		Eſtiſne multi qui prodire vultis?
F Almoſt all.	5	Fermè omnis.
L What mean's this?		Quid hoc ſibi vult?
F There is a market to day: hence it is, that almoſt every one would buy ſomething for himſelf.	10	Eſt hódie mercátus; inde ſit, ut ferè quiſque velit áliquid émere.
L Now I am too buſie to take notice of the reaſon of every one's going abroad; go therefore to the uſher, that he may take notice; and if he have leaſure, let him go along with you.	15	Nunc ego ſum occupátior, quàm ut ſingulórum prodeundi cauſam poſſim cognóſcere; adite ígitur *ſubdoctórem*, qui cognoſcat; & ſi vacat, vos dedúcat ipſe.
F We thank you, moſt kinde maſter.		Grátias ágimus, præceptor humaniſſime.

Col. 28. *The Maſter. Theophilus.*		*Col.* 28. Magiſter. Theophilus.
M Did you meet with Peter then to day?		Hódie ígitur Petrum conveniſti?
T To day.		Hódie.
M Where?		Ubi?
T In the temple.	5	In templo.
M At what a clock?		Quotâ horâ?
T At eight a clock in the morning.		Octávâ matutinâ.

Did

M Did you ask him when he was to come to the ſchool?
Nunquid rogâſti quando ſit repetitúrus ſcholam?

T I did ask him.
Rogávi.

M What ſaid he?
Quid ille?

T I know not, quoth he.
Neſcio, inquit.

M You ſhould have perſwaded him to come again.
Debuiſti illum ad réditum exhortári.

T I did that indeed, and at large.
Id ego feci, & multis quidem verbis.

M You did well; but what anſwer did he make you?
Bene feciſti, ſed quid ille reſpondit?

T That his father kept him ſtill to gather fruits.
Se adhuc à patre detinéri ad fructus colligendos.

M What if you write to his father himſelf concerning the ſtate of our ſchool? for perhaps he will be moved to ſend his ſon back the ſooner.
Quid ſi ad ipſum patrem ſcribis de ſtatu noſtro ſcholáſtico? fortaſſe enim movébitur ut filium citiùs remittat.

T If you think good ſo, I will do it, and that very carefully.
Si tibi ità vidétur, fáciam, ſique diligenter.

M Do it therefore **with the firſt opportunity**; but do you hear me? **write very largely, and** then **let me ſee your letter, before you ſend it away**.
Fac ígitur *primo tempóre*; ſed audi, *ſcribe pleniſſimè*, deinde *literas tuas mihi oſtende, priuſquam deſperferendas.*

T **I will be ſure to do it**, Maſter.
Sédulo fáciam, præceptor.

Col. 29. *Farrarius.* *The Maſter.*

Col. 29. Farrarius. Præceptor.

F Maſter, may I go forth?
Præceptor, licétne exíre?

M **Whither muſt you go?**
Quó tibi eundum eſt?

F To the barber.
Ad tonſórem.

M Have you no other business?
Non est tibi aliud negótium?

F From the barber, to go to buy points; and to get me from thence to the shoo-maker.
A tonsore, *ire emptum ligulas*; illinc me ad sutórem conferre.

M Why to the shoo-maker?
Cur ad sutórem?

F That he may set a tab on one of my shoos.
Ut *uni ex calceis meis annectat corrigiam.*

M When will you have dispatch'd all those things?
Ista ómnia quando confécteris?

F within an hours time, I hope.
Intra horæ spátium, ut spero.

M There will be a many perhaps tarrying in the barbers shop.
Erunt multi fortasse in *tonstrinâ* expectantes.

F It may be so; but if I shall see I must tarry there too long, I will stay till Saturday.
Fieri potest; sed si videro diútiùs mihi morandum illic esse, expectábo in diem Sábbati.

M Is there any body else would go abroad?
Estnè álius qui prodire velit?

F Pontanus said he would buy some paper.
Pontánus ait se velle chartam emere.

M Do you know he wants it?
Scisne illi opus esse?

F I do know.
Scio.

M Go both together then; and be sure that each dispatch his business, that you may not probe truants.
Ite igitur unà; *curáte diligenter suum uterque negótium, ne sitis cessatóres.*

F By Gods help, we will have a care.
Deo juvante, curábimus.

Col. 30. *Carbonarius. The Master*

Col. 30. Carbonarius, Præceptor.

C May I go abroad?
Licétne exire?

Whither?

P Whither?
C To the Taylor.
P Why ſo?
C That he may take meaſure on me to make me a coat.
P What have you to make it of?
C Black cloth.
P Where is it?
C In my cheſt.
P But what Taylor have you?
C Peter Sylvius.
P Is he a good workman?
C I have heard ſo, and he is one that my father know's, and he bade me go to him.
P Where dwell's he?
C In the Spittle-ſtreet.
P It is not very far off. See, you do not run roving up and down.
C I will have a care.
P They eaſily get leave of me, that never beguile me.
C God forbid that ever I ſhould deceive you.

Quó?
Ad ſartórem,
Quid eó?
Ut *mihi túnicam faciendam* metiátur.
Quæ tibi eſt matéria?
Niger pannus.
Ubi eſt?
In arcâ meâ.
Sartor autem quis tibi eſt?
Petrus Sylvius.
Eſtne *peritus artifex?*
Sic audivi, & *eſt notus patri meo*, qui juſſit ut illum adírem.
Ubi hábitat?
In vico Xenodóchii.
Non nimis longè eſt.
Cave, *diſcurras.*
Cavébo.
Facilè à me véniam ímpetrant, qui nunquam fallunt.
Avertat Deus ut unquam fallam.

Col. 31. *Luterinus. The Maſter.*

Col. 31. Luterinus. Præceptor.

L Maſter, may I ſpeak a word or two?
P Speak what you will.
L When you ſay ſometimes

Præceptor, licétne pauca?
Lóquere quid velis.
Quum interdum dicis ali-

to ſome of us, *Where are the bellows?* or *Reach me the bellows*, it doth not appear whether *follis* be of the maſculine or feminine gender.

cui noſtrûm, *ubi eſt follis?* vel, *Cedo follem*, non appáret utrùm *follis* ſit maſculini an fœminini géneris.

P I confeſs it doth not appear, what then?

Non appárer, fáteor, qui tum?

L How can we know then?

Unde ígitur ſcire póſſumus?

P Why did you never ask me this?

Cur me hoc nunquam rogâſti?

L We ask you ſo many things ſo often, that we are afraid leſt we ſhould be troubleſome to you.

Tam multa tam ſæpe interrogámus, ut vereamur nè tibi moleſti ſimus.

P **As if indeed I ever made ſhew of that: on the contrary, I love you the more, the more often you ask me.**

Quaſi verò iſtud unquam præ me feram; contrà, eò magis amo vos, quò me rogatis ſæpiùs.

For what do I more deſire, than that I may once ſee you both very **good men, and brave ſcholars?**

Quid enim magis cúpio, quàm ut aliquando vos vídeam & *optimos & doctiſſimos?*

L **We give you hearty thanks,** moſt kinde maſter.

Habémus grátiam máximam, præceptor humaniſſime.

P I and you owe that thanks to our God, who only of his goodneſs hath given us both a good will.

Eam grátiam ego & vos Deo noſtro debémus, qui ſolus ſuâ bonitáte utriſque bonam dedit voluntátem.

L He grant that we may always uſe this bleſſing well to his glory.

Faxit ille ut hoc beneficio rectè ſemper utámur in ipſius glóriam

But I pray you tell me, of what gender is *follis?*

Sed dic, quæſo, *follis* cujus eſt géneris?

P Of the maſculine.

Maſculini.

L But I ſhould rather have ſaid of the feminine,

At egò pótiùs fœminíni dixiſſem.

Why

P Why ſo?

L Becauſe *pellis* is ſuch, which is ſet down in **the grounds** for an example.

P You did not gueſs that amiſs. For nounes that end in *is*, as *pellis*, are for the moſt part feminines.

P Not all then?

L **There is ſcarce any rule ſo general, but it hath an exception.**
Follis therefore doth fall under an exception, becauſe it is a maſculine. So ſome others, as *ignis*, *piſcis*, *axis*, &c.

L But how ſhall I know them?

P You will quickly know them when you come to the Grammar-rules. But in

¶ the mean time **mind them diligently that ſpeak Latine, and be ſure to ſet your ſelf to imitate them.**

L But, maſter, that is a great while to.

P **Rome was not built in**

¶ **one day.**

L Experience teacheth us ſo much. But my father would fain ſee me a ſcholar in a years time.

P And I would fain ſee that in a days time.
But what ſhould one do?
He muſt wait for a time in all things.

Quámobrem?
Quia tale eſt *pellis*, quod eſt in *rudimentis* pro exemplo póſitum.
Nè abs re id conjiciébas. Nam *is* finíta, quale eſt *pellis*, magnâ ex parte fœminína ſunt.
Non igitur omnia?
Vix ulla eſt tam generális régula, quæ exceptióne cáreat.
Follis ígitur ſub exceptióne cadit, quia maſculinum eſt. Sic áliquotália, *ignis*, *piſcis*, *axis*, &c.
Sed unde illa dignoſcam?
Fácilè cognoſces, quum pervéneris ad Grammáticæ régulas. Sed interim *Latinè loquentes attentè obſerva, téque ad eórum imitatiónem diligenter accómmoda.*
At iſtud longum eſt, præceptor.
Non fiunt niſi longo témpore præclára ædificia.
Experiéntia nos iſtud docet. At pater meus vellet me ánnuo ſpátio doctum vidére.
Ego verò iſtud unius dièi ſpátio vidére vellem.
Sed quid agas?
Omnibus in rebus expectandum tempus eſt.

Your

P Your father, becauſe he hath no learning, knoweth not what learning is worth, nor with what great pains it is gotten.

Pater tuus, quia *non didicit literas, neſcit quid doctrina váleat*, neque quantis labóribus illa comparétur.

L You ſay true; but what anſwer can I make him, when he complains to me of the long time in getting learning?

Verum dicis; ſed quid illi reſpondére poſſum, quum *apud me conquéritur, de témporis longi ſpátia in diſcendis literis.*

P I will teach you, as we are at the ſupper; now go and play with the reſt, that I may go again to my ſtudy.

Docébo te *inter cœnandum*; nunc ito luſum cum cæteris, ut *me in muſæum recipiam.*

L I pray you, maſter, pardon me, that I have interrupted you.

Ignoſce mihi, quæſo, præceptor, quòd te interpelláverim.

P You have not interrupted me at all, becauſe I was not buſie. Beſides, if it had been a trouble to me to hear you, could not I put you off till another time?

Nihil me interpellâſti, non enim occupátus eram. Prætérea, ſi te audire mihi moleſtum fuiſſet, nonne póteram *te in álium tempus rejicere?*

L You might have done that at your own pleaſure.

Tuo jure id póteras.

P Go your way then.

Abi igitur.

Col. 18. *Caſtronovanus.* The Maſter.

C God ſave you, maſter.

P You came luckily.

Col. 32. Caſtronovanus. Præceptor.

Salvus ſis, præceptor. *Auſpicáto ádvenis.*

What

What do you ſay?

C My father intreats you, that we may go together **for our recreation**, into his Orchards in the ſuburbs.

P **The fairneſs of the weather** invites us to that matter, and now **we keep holy-day.**

But what ſhall we ſee there **worth the looking on?**

C Several and fair trees with their fruits, and a wonderful variety of herbs and flowers.

P There is nothing more pleaſant then thoſe things at this time.

C Such is the bounty of God towards us.

P Which indeed we ought to **extol every day.**

C But **I am afraid, leſt we ſhould make our father to tarry for us.**

P **Tarry a little till I take my other gown, that I may be the more nimble to walk.**

I am now ready; let us go now.

But is your father at home?

C **He tarries for us at the door.**

P **It is very well, ſee that you make him an handſome leg.**

C We have been often admoniſhed about this matter,

Quid núntias?

Orat te pater meus, ut *ánimi cauſâ* eâmus unà, in hortos ſuos ſuburbános.

Ad eam rem nos invítat *ſerénitas*, & *nunc ſumus feriati.*

Sed quid illic *aſpectu jucundum* vidébimus?

Várias & pulchras árbores cum ſuis frúctibus, item herbárum & florum miram varietátem.

Nihil eſt illis rebus hoc témpore jucúndius.

Ea eſt Dei erga nos beneficéntia.

Quam quidem *aſſiduis laudibus proſequi* debémus.

Sed *véreor nè patri in morâ ſimus.*

Tantiſper expecta dum togam muto, ut ſim *ad ambulandum expeditior.*

Jam parátus ſum; nunc eámus.

Sed éſtne domi pater?

Præ foribus nos expectat.

Bene res habet, vide ut eum decenter ſalútes.

De hoc, te docente, ſæpe

whilſt

whilst you taught us,

admóniti ſumus.

Col. 33. *David.*
The Maſter.

Col. 33. David.
Ludimagiſter.

D My father hath him heartily commended to you.

Pater meus tibi ſalútem plúrimam dicit.

L Say you ſo? when came he out of the country?

Ain' tu? *quando rure rédiit?*

D But yeſterday.

Heri tantùm.

L How doth he?

ut valet?

D Very well.

Optimé.

L And where is your mother?

Mater verò ubi eſt?

D She is in France yet.

Adhuc eſt in Galliâ.

L Where in France?

Ubi in Galliâ?

D At Orleans.

Aurélliæ.

L What do you hear of her?

De illâ quid audítis?

D That ſhe was in good health by Gods bleſſing.

Eſſe bonâ valetúdine præditam, Dei beneficio.

L The Lord God have her in his keeping.

Dominus Deus conſervet eam.

D So I wiſh.

Ità precor.

L Recommend me again very heartily to your father.

Dic viciſſim patri ſalútem plúrimam verbis meis.

D I will be ſure to do it.

Fáciam ſeduló.

Col. 34. *Buched.*
The Maſter.

Col. 34. Buchodus.
Ludimagiſter.

B Maſter, may I ſpeak a word or two?

Præceptor, licérne pauca?

L Speak and welcome.

Dic liberé.

D Why do we not ſay *hic arbor*, as well as *hic labor*?

Cur non dícimus *hic arbor*, ſicut *hic labor*?

Likewiſe why do we not

Item cur Genitívum *árboris* pronounce

pronounce the Genitive caſe *árboris* with the laſt ſyllable ſave one long, as we do commonly in other nouns of that ſame termination?

non profĕrimus penultimâ longâ, ut ferè in cæteris nominibus terminationis ejuſdem?

L ¶ Becauſe **uſe of ſpeaking hath approved it otherwiſe.**

Quia *loquendi uſus áliter probávit.*

For Analogie hath not place every where: but where it fails, we muſt follow their faſhion, who have ſpoken well and purely.

Nec enim ubique locum habet analógia: ſed ubi ea deficit, ſequendus eſt córum uſus, qui rectè & purè loquuti ſunt.

For even Latine it ſelf doth conſiſt more in uſe and authority, then in reaſon.

Nam ipſa Latinitas uſu & authoritáte magis quam ratióne conſtat.

B Give therefore an authority concerning the noun *arbor*.

Da ígitur authoritátem de nómine *arbor*.

L *Arboris excelſæ truncus*, ſtock of a rotten tree, in Virgil.

Arboris excelſæ truncus, apud Virgílium.

Do you not plainly ſee both the gender and the accent?

Nonnè hic manifeſtè vides & genus & accentum?

B I ſee it, maſter. But are there no others of the ſame accent?

Vídeo, præceptor. Sed ſunt ne ália eodem accentu?

L Firſt of all, all Greek nouns, *Caſtor, Cáſtoris*; and ſo *Hector, Neſtor*, and the like. Likewiſe theſe two the neuter gender: *Æquor, æquoris*; *marmor, mármoris*. There are alſo certain Adjectives, as, *memor, mémoris*, and *immemor* compounded of it.

Imprimis, Græca ómnia, ut, *Caſtor, Cáſtoris*; ſic *Hector, Neſtor*, & ſimília. Item hæc duo neutrius géneris: *Æquor, æquoris*; *marmor, mármoris*. Sunt & adjectiva quædam, ut *memor, mémoris*; & ex eo compóſitum *immemor*.

Such

Such are alſo the compounds of *decus* and *corpus*, as, *indecor, indecoris*; *tricorpor, tricórporis*

But you will quickly by your ſelf finde out theſe things which are noted amongſt the Grammarians.

For that age of yours requires every day more and more diligence.

¶ **Moreover, you will better remember thoſe things which you have found out by your own labour and diligence.**

B I give you thanks, moſt kinde maſter, that you do not only teach me, but alſo admoniſh me with ſo much gentleneſs.

L You do well: but in the mean time I would have you remember **to acknowledge you have it from God only**, whatſoever good thing accrews unto you by my labour.

¶ For **we labour in vain in teaching, unleſs Gods bleſſing attend our labours.**

You know that of the Apoſtle:

Neither is he that planteth any thing, nor he that watereth, but God that giveth the increaſe.

Tália quoque ſunt ex *decus* & *corpus* compóſita, ut, *indecor, indecoris*; *tricorpor, tricórporis.*

Sed hæc apud Grammáticos annotáta fácilè per te invénies.

Nam iſta ætas tua majórem ſadies requirit diligéntiam.

Huc accédit, quòd hæc ipſa, quæ tuo labóre & diligentiâ invéneris, firmióre tenébis memóriâ.

Ago tibi grátias, humaniſſime præceptor, quòd me tantâ humanitâte non ſolùm doces, ſed étiam admones.

Bene facis: ſed ínterim volo memíneris *ſoli Deo acceptum referre*, quicquid boni ex labóre meo in te proficiſcitur.

Fruſtra enim *docendo laborámus, niſi laboribus noſtris divinus favor acceſſerit.*

Noſti illud Apóſtoli:

Neque qui plantat eſt áliquid, neque qui rigat, ſed qui dat incrementum Deus.

Truly

B Truly we ſhould **be very dull**, if we ſhould be ignorant of thoſe things, which you inculcate ſo often, and ſo diligently upon us.

L It behoveth you both, to remember and call them to minde ſo much the more diligently.

But now it is time for you to get your ſelf again to your **Daily task**.

And I in the mean time will mew my ſelf up in my little ſtudy.

Eſſémus profectò *plumbo ſtupidiores*, ſi iſta ignoraremus, quæ nobis tam ſæpe inculcas, támque diligenter.

Tantò diligentiùs vos oportet tum meminiſſe, tum recordari.

Sed jam tempus eſt, ut ad *quotidianum penſum* te referas.

Ego verò interea me abdo in muſæolum.

Col. 35. *The Maſter, Oliver.*

P Say in Latine, *A Book*.

O *Liber*.

P *Liber*, of what gender is it?

O Of the Maſculine.

P How know you?

O By the uſe and cuſtom of well ſpeaking.

P Shew the uſe.

O For as we ſpeak every day we ſay thus; *Hic liber cujus eſt?* whoſe book is this?

Likewiſe we oftentimes ſay, *liber meus*, thy book; *liber tuus*, thy book; *bonus liber*, a good book.

P You have anſwered well, but **who taught you the uſe of ſpeaking?**

Col. 35. Præceptor, Olivarius.

Dic Latinè, *A Book*.

Liber.

Liber, cujus generis?

Maſculini.

Qui ſcis?

Ex benè loquendi uſu, & conſuetúdine.

Oſtende uſum.

Nam quotidie loquentes ſic dicimus; Hic liber cujus eſt?

Dicimus item ſæpenumerò, Liber meus, liber tuus, bonus liber, & ſimilia.

Bene reſpondiſti, ſed *quis loquendi uſum te docuit?*

O You your ſelf, Maſter.
P **Do you know all the uſe of the Latine tongue then?**
O If I knew it, I would not be a ſcholar.
P What then?
O A maſter perhaps.
Go thy way, I am ſatisfied with your anſwer.
O I am glad of it indeed.
P Thank God who hath given you wit, and a good underſtanding.
O I wiſh I may always acknowledge his bleſſings towards me!
P I wiſh that he may give a bleſſing to your ſtudies!
What doth this imply, *Oliver?*
O That you wiſh me well.
P Therefore do you remember to wiſh well to all men from the heart, and eſpecially your School-fellows.
O I will.
P You ſhould have ſaid alſo, God willing.
O I confeſs, I have forgot.

Tu ipſe, præceptor.
Ergóne *tenes omnem uſum linguæ Latinæ?*
Si tenérem, non eſſem diſcipulus.
Quid ígitur?
Magiſter fortaſſe.
Abi, reſponſo tuo contentus ſum.
Gaudeo ſané.
Age gratias Deo, qui tibi dedit ingenium, & mentem bonam.
Utinam ſemper agnoſcam ejus in me beneficia!
Utinam ille favóre ſuo tua ſtudia proſequátur!
Quid hoc ſibi vult, *Olivari?*
Quòd mihi bene precáris.
Ergo tu quoque memento bene ex animo precári omnibus, præcipuè verò condiſcípulis tuis.
Faciam.
Addendum fúerat, Deo juvante.
Oblitus ſum, fateor.

Col. 36. *The Maſter. Daniel.*

L Minde, *Daniel*, that thou mayſt learn **to turn Latine well into Engliſh.**

Col. 36. Ludimagiſter. Daniel.

Attende, *Daniel*, ut diſcas *Latina bene Anglicè vértere.*

D I do minde, Maſter.
L But diligently.
D Yea very diligently, and with all my heart.
L You do well.
D Propound the Latine to me then, as you uſe ſometimes to do to us.
L *Quid opus eſt?*
D What is needful?
L *Gallinæ.*
D To an hen.
L *Ut.*
D That.
L *Illa.*
D She.
L *Sit.*
D May be.
L *Bona.*
D Good.
L You have conſtrued well. Now anſwer me to every part of this ſpeech word by word.
D I will anſwer as far forth as I ſhall be able, ſo that you but go before me.
L *Quid.*
D It is a noun.
L *Opus.*
D A noun.
L *Eſt.*
D A verb.
L *Gallinæ.*
D A noun.
L *ut.*
D A Conjunction in this place.

Attende, Præceptor.
At diligenter.
Imò diligentiſſimè, & ex animo.
Benè facis.
Propone igitur mihi Latina, ut nobis interdum ſoles.
Rectè vertiſti.
Nunc ad ſingulas partes hujus orationis reſponde *nominátim.*
Reſpondébo quoad pótero, dummodo mihi præis.
Quid.
Eſt nomen.
Opus.
Nomen.
Eſt.
Verbum.
Gallinæ.
Nomen.
ut.
Conjunctio hoc in loco.

L *Illa.*
D A Pronoun.
L *Sit.*
D A verb.
L *Bona.*
D A noun.
L Come on, let us say again, that you may understand every thing a little more fully.
D What should I answer now?
L Shew me in short the declining of every part, as I use to teach you.
D Go before me then, as you have begun.
L *Quid.*
D *Quid, cujus*, an irregular noun substantive.
L *Opus.*
D *Hoc opus, operis*, ut *onus, oneris.*
L You are mistaken, *Daniel.*
D Why so?
L Because *opus* is an adjective here.
D What, an adjective! How is it declined?
L It is undeclined.
D Wo is me poor boy! I never heard that.
L You should have said withall, that I know on, or as far as I can remember.
D Why so?
L Because perhaps you had heard, but not well remembred it.

Illa.
Pronomen.
Sit.
Verbum.
Bona.
Nomen.
Agè, dicámus iterum, *ut singula paulò plenius intelligas.*
Quid nunc respondébo?
Indica brevitèr singularum partium declinátum, ut vos docére sóleo.
Præito igitur, ut cœpisti.
Quid.
Quid, cujus, nomen substantivum anómalum.
Opus.
Hoc opus, operis, ut *hoc onus, oneris.*
Fálleris, Daniel.
Quid ità?
Quia *opus* hic est adjectivum.
Eho, adjectívum! Quómodo declinátur?
Est indeclinábile.
Me míserum! *nunquam istud audiveram.*
Addendum fuit, *quod sciam*, vel *quod memínerim.*
Quámobrem?
Quia fortassè audieras, sed memíneras malè.

It

D It may be ſo; but go on (I pray you) in teaching me: what doth that noun ſignifie in Engliſh?

Fieri poteſt: ſed perge (quæſo) me docére: Quid Anglicè ſignificet iſtud nomen?

L It is not uſed to be conſtrued in Engliſh, unleſs it be joyned with the verb *ſum, es.*

Non ſolet Anglicè verti, niſi junctum cum verbo *Sum, es.*

D Give me an example.

Da exemplum.

L You have every day an example in your mouth.

Quotidiè in ore habes exemplum.

D Now I do not remember one.

Nunc mihi non occurret.

L Do you not uſe to ſay and to hear of your Schoolfellows, *Opus eſt mihi chartâ, atramento, pecuniâ, & ſimilia?* I have need of paper, ink, money, and the like.

Nónne ſoles dícere & audire ex condiſcipulis, *Opus eſt mihi chartâ, atramento, pecúniâ,* & ſimilia?

D I confeſs, I often ſay it, and often hear it, but I heed it little.

Sæpè dico, fáteor, & ſæpè aúdio, ſed parùm adverto.

L Now heed it then, and get it by heart. *Opus eſt mihi pecuniâ ad libros emendos.* I have need of money to buy books; or thus, I want money, or I have to do with.

Nunc igitur adverte, & manda memóriæ. *Opus eſt mihi pecúnia ad libros emendos.*
Vel ſic,
Vel,

D Give me alſo another example I pray you.

Da item aliud exemplum quæſo.

L *Opus eſt tibi virgis, ut tua expellatur pigritia.* You have need of rods, that thy ſloth may be driven away, or to take idleneſs off you.

Opus eſt tibi virgis, ut tua expellátur pigritia.

D Truly, Master, I confess it: but (I hope) God will be merciful to me.

L God have mercy upon all that devoutly call upon him. But concerning the noun *opus* we have spoken enough, so far as belongs to you. I return to the rest.

D *Sum, es, esse*, an irregular verb.

L *Gallina.*

D *Gallina, gallinæ*, like *mensa, mensæ.*

L *Ut.*

D It is not declined, because it is a conjunction, in English, *that, to the end that, for that.*

L *Illa.*

D *Ille* the masculine gender.
Illa the feminine.
Illud the neuter.

L Decline it in the feminine gender.

D *Illa, illius, illi, &c.*

L *Sit.*

D It was spoken of before.

L *Bona.*

D *Bonus*, generis masculini.
Bona, fœminini.
Bonum, neutrius.
A noun adjective.

L Compare it with the example.

D *Justus, justa, justum. Bonus, bona, bonum.*

L Now ask one another, that

Fateor equidem, præceptor: sed Deus (ut spero) mei miserébitur.

Omnium miserétur Deus, qui piè illum invocant. Sed de nomine *opus* jam satis multa, quod ad vos attinet: ad cætera rédeo.

Sum, es, esse, verbum anómalum.

Gallina.

Gallina, gallinæ, ut mensa, mensæ.

Ut.

Non declinátur, quia est conjunctio. Anglicè, *That.*

Illa.

Ille generis masculini.
Illa, fœminini.
Illud, neutrius.

Declina in fœminino.

Illa, illius, illi.

Sit.

Jam dictum est.

Bona

Bonus, generis masculini.
Bona, fœminini.
Bonum, neutrius.
Nomen adjectivum.

Confer ad exemplum.

Justus, justa, justum. Bonus, bona, bonum.

Nunc mutuò vos inter-

ye

ye may parſe all more fully.

rogáte, ut plenius omnia tractétis.

Col. 37. *Blunderius. The uſher.*

col. 37. Blunderius. Hypodidaſcalus.

B Maſter.
Præceptor.

H What would you have?
Quid vis?

B May I go home?
Licétne mihi ire domum?

H Why **before the time?**
Cur *ante horam?*

B My Father bade that I ſhould go to him now.
Pater juſſit, ut nunc adirem.

H What needs he your help?
Quid eget ópera tuâ?

B He will ſend me to our Country-houſe.
Vult me in villam míttere.

H Why ſo?
Quod eó?

B To fetch grapes, and **to do an errand to our Bayliff all under one.**
Petítum uvas, & *eádem operâ nuntiátum aliquid* villico noſtro.

H What if you deceive me?
Quid ſi fallis?

B I will bring a Certificate as I uſe to do.
Auferam teſtimónium, ut ſóleo.

H When will you come back again?
Quando redibis?

B At one a clock, I hope.
Horâ primâ, ut ſpero.

H How can you come again ſo quickly?
Qui tam cito?

B Our Country-houſe is not far from hence.
Villa noſtra non longè hinc eſt.

H **Go in Gods name.**
Ito ſané.

Col. 38. D. H.

col. 38. D. H.

D Maſter, doth it pleaſe you to hear my excuſe?
Præceptor placétne audire excuſatiónem meam?

H When was you away?
Quando abfuiſti?

D Yeſterday.
Heſterno die.

H At what a clock?
Quotâ horâ?

D At one.
Primâ.

H What was the reaſon?
Quæ fuit cauſa?

D I was ſent for.
H By whom?
D By my father.
H Who brought you word?
D Our man.
H Why did he not come to me?
D Becauſe he ſaid he was in great haſte.
H Have you any witneſſes?
D Here they are, maſter.
H Get you gone and ſit in your place, I will examine them in the mean time.

Accerſitus fui.
A quo?
A patre.
Quis tibi nuntiávit?
Famulus noſter.
Cur me non adivit?
Quia dicébat ſe urgéri feſtinatione.
Súntne tibi teſtes?
Adſunt, præceptor.
Abi, ſede in loco tuo; ego ínterim eos interrogábo.

Col 39. *The uſher, Michael.*

H Why came you no ſooner?
M I tarried for my brother,
H Where is he?
M He tarried behind in the marker.
H Why did you not bring him along hither?
M He had a mind to buy ſome ink.
H Nay pears or apples rather, or ſome other fruit.
M I know not, yet he ſaid ſo,
H Seeing you are brethren, why have you not ink at home in a bottle betwixt you?
M My brother will be halves

Col. 39. Hypodidaſcalus, Michael.

Cur non veniſti citiùs?
Expectábam fratrem.
Ubi eſt?
Reſtitit in foro.
Cur eum non adduxiſti?
Volébat émere atramentum.
Imò pyra, mala, aut aliquid è cæteris frúctibus.
Néſcio, tamen illud dicébat.
Cùm ſitis fratres, cur non habétis domi *commune atramentum, in apulla?*
Frater *nihil vult habére* with

with me in nothing.
H Will he then have all to himſelf in every thing?
M It is juſt ſo.
H Put me in mind, when he comes, I will teach him what it is to be a brother.
M Maſter, I will do it.
H Go your way into your place.

commúne mecum.
Vult igitur ómnia ſibi própria?
Illud eſt.
Admóne me, cùm vénerit: ego illum docébo, quid ſit fratérnitas.
Faciam, præceptor.
Abi in locum tuum.

Col. 40. D. O.

D May I be away at two a clock?
O What buſineſs have you?
D My father ſtands in need of my help.
O In what matter?
D That I may write ſomething for him.
O But in the mean time you will not ſay what are appointed you.
D I have got them perfectly already.
O It is well done.
D Doth it pleaſe you to hear me?
O I will hear you to morrow, when I have leaſure.
D Do you give me leave then to be away, Maſter?
O Well, I give you leave, but ſo that you bring me to morrow a Certificate written,

Col. 40. D. O.

Licétne abeſſe horâ ſecunda?
Quid habes negotii?
Pater eget operâ meâ.
Quâ in re?
Ut ſibi aliquid ſcribam.
Sed interim non reddes quæ præſcripta ſunt vobis.
Jam edidici.
O factum bene.
Placétne tibi audire me?
Cras aúdiam, *quum licébit per otium.*
Permittíſne igitur ut abſim, præceptor?
Agè, permitto, ſed ità ut *cráſtino die ſcriptum ádferas teſtimonium.*

D I always bring one either under my fathers hand, or our mans in my fathers name.

Ego semper tibi áffero aut à patre scriptum, aut à nostro fámulo patris nómine.

O **Your father takes a good course.**

Rectè facit pater.

For there are many that feed me with lies.

Sunt enim multi qui me pascunt mendáciis

Now go your way, and **commend me to your father.**

Nunc abi, & *patri dic salútem verbis meis.*

D I will do it, Master.

Faciam, Præceptor.

Col. 41. *The Master, Caperonus.*

Col. 41. Magister, Caperonus.

M Ho, Caperonus.

Heus, Caperóne.

C Anon, Master.

Hem, præceptor.

M What ailes your brother to weep?

Quid flet frater tuus?

C He is sick.

Ægrótat.

M How do you know?

Qui scis.

C It is evident enough.

Satis appáret.

M By what sign?

Quo signo?

C Because he hath vomited.

Quia vomuit.

M Where is he sick?

Quid sibi dolet?

C In his head and stomach, as he saith.

Caput & stómachus, ut dicit.

M Why doth he not get him home again?

Cur non récipit se domum?

C He durst not.

Non ausus est.

M And durst not you put me in minde of it?

Tu verò non audébas me admonére?

Well, **do you your self go along with him quite home, and be sure to tell his mother how he doth.**

Age, duo illum tu ipse domum usque, & matri narra diligenter, ut ille se habeat.

Make haste; why do you loiter?

Trópera; quid cessas?

Lead

C **Lead him softly along.**
I will lead him, Master.

Duc eum lento gradu.
Ducam, præceptor.

Col. 42. *The usher. Tiliácus.*

H Ho, *Tiliácus* **Follow me into my chamber, I have something to say to you, betwixt you and me.**

T I am here, master.

H Will you never come in due time to school?

T I cannot come any sooner.

H You alway say so: what hinders you?

T There is no body at our house to awake me.

H No body?

T **No body at all.**

H Have you not a maid?

T We have one indeed, but **she doth not heed to call me up.**

H Nay you (I think) do not heed to rise. Do not I say true? why do you not speak? answer me something without any more ado.

T Wo is me poor boy! what shall I do?

H You have no cause to be afraid; confess the truth.

T What if I shall confess?

H I will pardon you, believe me.

Col. 42. Hypodidascalus, Tiliácus.

Heus, Tiliáce, *sequere me in cubículum; est quod ego te seorsum.*

Adsum, præceptor.

Nunquámne maturè in scholam venies?

Non possum venire citiùs.

Semper istud dicis; quid impedit?

Nemo est domi nostræ, qui me expergefáciat.

Nemo?

Prorsus nemo.

Non habétis ancillam?

Habémus quidem, **sed** *non curat me excitáre.*

'mo tu (ut opinor) non curas surgere. Nónne verum dico? Quid taces?

Responde nunc tandem aliquid.

Me miserum! quid agam?

Nihil est, quod verèáre, fatére verum.

Quid si confessus ero?

Ego tibi ignoscam, crede mihi.

Alas!

T Alas! I am aſhamed.
Ah! pudet.

H Be not aſhamed to confeſs the truth, I pray you; otherwiſe you ſhall be whip't.
Ne pudeat verum fatéri, quæſo; alióqui vapulabis.

Will you not ſpeak?
Pergin' tacére?

Ho monitor! go to his mother to ſee and enquire.
Heus obſervator, *viſe ad matrem ejus, & roga.*

T I beſeech you do not ſend, maſter, I will tell you all the matter, I will conceal nothing.
Ne mittas, oro, præceptor; dicam tibi rem omnem, nihil reticébo.

H Well, be of good cheer.
Agè, eſto ánimo bono.

T Truly it is ſo, as you ſaid.
Sic eſt profectò, ut dixiſti.

H That is not enough, I will hear every thing ſeverally.
Non ſatis iſtud eſt, volo audire ſigillátim ómnia.

Tell me plainly how the matter is.
Narra mihi planè quómodo res ſeſe habeat.

T When the maid comes to call me up, firſt I make no anſwer, as if I was aſleep in good earneſt; and then if ſhe preſs more upon me, I lift up my head with much ado, I ſit in my bed, I throw my doublet about my ſhoulders, as if I were to get up preſently.
Cùm venit ancilla me excitatum, primùm nihil reſpondeo, quaſi *ſeriò dórmiam*; deinde ſi magis úrgeat, *attollo ægrè caput*, ſédeo in lecto, *thoracem injicio humeris*, quaſi ſtatim ſurrectúrus.

H How finely you tell the ſtory! as God love me, I now love you more than ever I did. Go on.
Quam pulchrè narras! Ità me Deus amet, nunc te magis amo, quàm unquam feci. Perge.

T As ſoon as ever the wench
Quàm primùm egreſſa eſt is

is gone out of the chamber, then do I lean back my head upon my pillow, & let down my feet.

ancilla cubiculo, tum ego *reclino caput in pulvínum, ac demitto pedes.*

H I, do you fall aſleep again?

Etiámne redórmis?

T Truly I fall aſleep again well and quietly.

Ego verò redórmio bene placidéque.

H How long?

Quandiù?

T Till the maid come the ſecond time.

Donec ancilla ſecundò véniat.

H When ſhe comes again, what ſays ſhe to you?

Quum redit, quid tibi dicit?

T She calls out, ſhe whoops and hallows, and talks fiercely.

Exclámat, *vociferátur, intonat.*

H What words uſes ſhe?

Quibus útitur verbis?

T O you knave (quoth ſhe) when will you be in the ſchool? I will tell your Maſter, that he may whip you ſoundly; you will never get up unleſs you be called up twice or thrice.

Hem nébulo (inquit) quando eris in ſchola? *Ego dicam præceptori tuo, ut te bene verberet; Tu nunquam vis ſurgere niſi bis aut ter excitátus fúeris.*

H Do you promiſe in good earneſt that you will do your duty hereafter?

Bonâ fide promittis, factúrum te poſthac officium?

T If ever I do amiſs again, I deſire no favour, but that I may be openly whip't, and that very ſmartly.

Si unquam, recídero *cauſam non dico*, quin *palam cædar virgis, idque acerbiſſimè.*

H You promiſe fairly indeed, but how will you perform your promiſe?

Bellè quidem promittis; ſed quomodo præſtabis promiſſa?

T By Gods help.

Adjuvante Dómino Deo.

H How will you move him?

Quâ ratione flectes illum?

T By faith and daily prayers.

Fide & aſſiduis précibus.

H Otherwise you can obtain nothing.

Alioqui possis obtinére.

T I verily believe it.

Credo équidem.

H It is not enough to believe it, unless you have a care to effect it diligently.

Non satis est crédere, nisi cures efficere diligenter.

T I will have care to my ability, and will think upon that only thing day and night.

Curábo pro víribus, ac dies noctúque id unum meditábor.

H You say very well, so you but go on to bear it in minde.

Optimè lóqueris, dum tamen memor esse pergas.

T How can I forget it?

Quomodo possem oblivísci?

The Preachers do never cease to put us in minde of that; and you almost every day exhort us to it, and you do well, master, because we are all very negligent, but I the most of all.

Nunquam desinunt istud monére *concionatóres*; tu verò ferè quotidie ad id nos hortáris, & benè facis, præceptor, qui *omnes summus valdè negligentes, sed ego primus omnium.*

H Endeavour then, that you the first of all change those manners, and remember especially to be always true-spoken.

Da igitur operam, ut tu omnium primus mores istos mutes, ac memento præcipuè semper verax esse.

T God grant I may never lie.

Faxit Deus ut nunquam mentior.

H O how happy should you be!

O quàm felix esses!

T I shall be happy enough for the present, if you will but acquit me.

Satis in præsentia felix ero, si tantùm me absolveris.

H I will do what I have promised you; but on that condition that you remember your promise and perform it in very deed

Faciam quod tibi sum pollícitus; sed eâ lege ut promissi tui memineris, & re ipsâ præstes, quem-

deed, as you have now undertaken to me.

T What remains then that I may not go away free?

H Yes something is behind, tarry and hear just now.

T As long as you will, master.

H Among other things you must shake off that slothfulness, which is wont to hold you in bed. For **it doth not become a boy that minds his book, to be sleepy and sluggish, but cheerful and awake**, as you see some of your school-fellows.

Do you not remember the divine precept of the Apostle *Peter?*

T What is that?

H *Be ye sober* (saith he) *and watch.*

T O how oft have I heard it! But (alas!) **I never made use of it.**

H **See that you make diligent use of it hereafter:** and not of that only, but also of those other precepts of good living, which you have heard so often.

Which if you shall carefully do, you shall first take a good course for your self, you shall be

ádmodum nunc mihi recepisti.

Quíd igitur restat quo minùs abeam liber?

Imò aliquid restat, mane, & audi etiam nunc.

Quamdiu voles, præceptor.

Inter cætera, excútias oportet istam pigrítiam, quæ te in lecto detinére solet.

Non enim decet studiósum adolescentem somniculósum & inertem esse, sed alacrem & expergéctum, cujusmodi vides aliquos ex condiscipulis.

Non tenes memóriâ divinum Petri Apóstoli præceptum?

Quid illud est?

Sobrii (inquit) *estóte, & vigiláte.*

O quóties audíeram! sed (proh dolor!) *nunquam usurpavi.*

Fac ut studiosè usurpes in pósterum; neque illud solùm, sed etiam cætera bene vivendi præcepta, quæ toties audivísti.

Quod quidem si diligenter féceris, tibi imprimis bene cónsules, jucúndus eris paréntibus, & plea-

pleasing to your parents and me, and your schoolfellows; and last of all, (**that which is the main matter**) you shall be dear to God, you will more promote your studies every day to the glory of his name.

mihi & condiscipulis tuis: denique (*id quod est præcipuum*) charus eris Deo, qui studia tua in gloriam sui nóminis magis indies promovébit.

T O what great benefit do I feel by this your admonition!

O quantum fructum sentio ex ista admonitione tua!

I am exceedingly glad, both for yours and your schoolfellows sake.

Vehementer sanè gaudeo, & tuâ & condiscipulorum causâ.

T What if you tell them of my repentance?

Quid si narres illis meam pœniténtiam?

H I will tell them indeed **with the first opportunity**; that they may learn by your example, **that there is nothing more acceptable to God, than to acknowledge ones fault, and become a new man.**

Ego verò narrábo primo quoque tempore, ut exemplo tuo dicant, nihil esse accéptius Deo quàm culpam agnóscere, & ad frugem bonam redire.

Farewell child, and be present at three a clock in the school.

Vale, fili, & adesto horâ tertiâ in auditório.

T **I give you very great thanks**, most loving Master.

Agò tibi gratias ingentes, amantissime præcepter.

The

The fourth Book of School-Colloquies.

containing somewhat graver matters, especially in manners and Christian doctrine.

Col. 1. *Fryſius. Samuel.*

B I Pray thee, *Samuel*, lend me thy help a little.
S What is the matter?
F I know not what is fallen into my eye, which troubles me very much.
S Into whether eye is it fallen?
F Into my right.
S Would you have me look into it?
F Look into it, I beſeech you.
S Open it as much as you can, and hold it that it do not ſtir.
F I cannot hold it from twinckling.
S Stay, I will hold it my ſelf with my left hand.
F Do you ſee any thing?
S I ſee ſome little thing.
F I pray you, take it out, if you can.

Colloquiórum Scholaſticórum liber quartus.

Paulò graviória continens, præſertim in móribus, & Chriſtianâ doctrinâ.

Col. 1. Fryſius. Samuel.

OBſecro te, Samuel, *da mihi óperam paulíſper.*
Quid iſtud eſt?
Néſcio quid incidit mihi in óculum, quod me habet valdè male.
In utrum óculum incidit?
In dextrum.
Vis inſpiciam?
Inſpice, amábo te.
Aperi quantum potes, *ac tene immóbilem.*
Non queò *à nictu continére.*
Mane, (gomet tenébo ſiniſtrâ manu.
Ecquid vides?
Video aliquid minútum.
Exime, quæſo, ſi potes.

S But I have taken it out already.
Quin jam exémi.

F O well done! what is it?
O factum bene! quid est?

S **See you your self.**
Cerne tu ipse.

F **It is a bit of dust.**
Est mica púlveris.

S And indeed so very little, **that it can scarce be seen.**
Et quidem usque adeò pusilla, ut *vix cerni possit.*

F See how much smart such a little thing causeth to the eyes.
Vide quantum dolóris ádferat óculis res tam exígua.

S Truly it is no wonder.
Haud mirum quidem.

For **none of the outward members is said to be more tender than the eye.**
Nullum enim è *membris exterióribus óculo tenérius esse dicitur.*

Thereupon also it cometh to pass, that we finde nothing to be more dear to us.
Inde etiam fit, ut experiámur nihil esse nobis cháríus.

F This God approveth, when speaking of his love towards us **in Zachary,** 2. *chap.* he saith thus, *He that toucheth you, toucheth the apple of mine eye.*
Hoc Deus ápprobat, quum de suâ in nobis charitáte loquens *apud Zachariam,* 2. *cap.* sic ait, *Qui vos tangit, tangit pupillam óculi mei.*

S O the unmeasurable goodness of God, who loveth us **so dearly.**
O imménsam Dei bonitátem, qui *tantopere charos habet.*

F **Is not my eye red?**
Non mihi rubet óculus?

S A very little, because indeed you have rubb'd it.
Aliquá tuum: nempe quia fricuisti.

F Do you not think it pains me still?
Credin' tu mihi adhuc dolére?

S **What should I but think it,** who have so often had experience of such a trouble?
Quidni credam, qui toties talem molestiam sum expertus?

Ex-

F Experience is the mistress of things.

S So it is commonly said.

F What fee shall I give that Doctor for his pains?

S As much as we bargained for.

F The conclusion is short, therefore, Nothing. But nevertheless I thank you; and I wish I might have an occasion to requite you!

S But rather God forbid.

F You did well to correct me; I spake unadvisedly, and without any guile.

S So I took it; but in the mean time we may jest, especially to exercise our selves in the Latine tongue.

F The Lord God grant that all our studies may be referred to his glory.

S wish he may grant.

60 *Experientia est rerum magistra.*

ità vulgò dicitur.

Quid pretii dabo isti medico pro labore?

65 Quantum pacti sumus.

Brevis est conclusio, ergò, Nihil.

Sed tamen *habeo tibi grátiam*; atque útinam detur referendi locus!

Quin pótius avertat Deus.

Bene correxisti; dixeram imprudénter, ac sine dolo.

Sic accépi, sed interim *jocári licet* præsértim ut in Latinâ linguâ nos exerceámus.

Faxit Dóminus Deus, ut omnia studia nostra ad glóriam ipsius referantur.

Faxit; preco.

Col. 2. *Alexander. Charles.*

A Here, I restore you what was lent me, and give you very great thanks.

C You have no cause to thank me; but have you made sufficient use of it:

Col. 2. Alexander. Carólus.

Ecce, *reddo tibi commodátum*, & grátias ago maximas.

Non est quod agas; sed *tu satisne usus eras?*

A You have granted me the use of it long enough, such is your courtesie.

Satis diù usum concessisti, *quæ tua est humánitas.*

C I pray you, make no spare of my things as oft as you shall have need.

Quóties opus erit, quæso, *ne parcas rebus meis.*

A I will make no spare, seeing you command me so.

Non parcam, quando ità jubes.

C You shall do me a courtesie.

Pergrátum mihi féceris.

A I thank you heartily, and do you make use of my things if any need shall be.

Grátiam habeo máximam; *tu verò nostris útere, si quis usus fuerit.*

C You need not wish me; I am bold enough of my self.

Non est quòd móneas, satis mê sponte sum impudens.

A May rather too bashful.

Imò verecúndus nimis.

C Be it so; yet you shall finde it sometimes or other.

Esto; aliquándo tamen sénties.

A So I could wish: farewel heartily.

Ità velim: bene vale.

C The Lord God preserve you.

Te servet Dóminus Deus.

Col. 3. *Claudius. Quintinus.*

C Why ought we diligently to hear the Gospel?

Cur diligenter audíre debémus Evangélium?

Q That we may learn to worship God according to his will.

Ut discámus Deum cólere ex voluntáte ejus.

C Do you answer nothing else?

Nihil aliud respóndes?

Q What should I answer? for I know nothing besides.

Quid respondérem? Nihil enim scio prætérea.

Col. 8. Claudius. Quintinus.

And

C And not alſo that we ſhould live ſoberly and juſtly?

Nonne etiam ut *ſobriè & juſtè vivamus?*

Q I pray you make plain unto me theſe two adverbs.

Declára mihi illa duo adverbia, quæſo.

C Soberly, that is, continently, juſtly, that is, in righteouſneſs, to wit, that we may give to every man his own.

So it comes to paſs, that *ſoberly* pertains to the private life of every man; and *juſtly* to the charity which we owe to our neighbour.

Sóbriè, *i. e.* continenter; juſtè, *i. e.* in juſtitia, nempe, ut *ſuum cuique tribuámus.*

Ità fit, ut *ſóbriè* ad vitam cujuſque privátam pertineat; *juſtè* autem ad charitátem quam proximo debémus.

Q But hear me, my *Claudius*, doth not the worſhip of God contain all thoſe things?

Sed audi, mi *Claudi*, nonne *cultus Dei* omnia illa complectitur?

C You are in the right, *Quintine*; but I would try whether you underſtood your anſwer rightly.

Probè ſentis Quintíni; ſed *volui experiri, an reſponſiónem tuam rectè intelligeres.*

Q You have done well; For nothing can be ſaid too much concerning the pure underſtanding of Gods Word.

And concerning this matter, indeed I would willingly have talked with you more at large. But the time it ſelf puts us in minde to depart.

Bene feciſti; *Nam de ſincero verbi divini intellectu nihil nimis dici poteſt.*

Et de hac re quidem tecum plúribus verbis libenter ágerem. *Sed nos hora ipſa ádmonet, ut diſcedámus.*

Col. 2. The Monitor. Baptiſta.	Col. 4. Obſervator. Baptiſta.
O Your brother is alwaies either **prating**, or **playing the fool**, or **provoking ſome body** in the Sermon; whence it comes to paſs, that he is oft-times ſet down and then whip't.	Frater tuus ſemper in concióne aut *garrat*, aut *inéptit*, aut *aliquem incitat*; ex quo fit, ut ſæpè notándus ſit, deinde vápulet.
B What would you have me to do?	Quid vis fáciam?
O Why do you not oft-times admoniſh him?	Cur non ſæpè mones?
B **I never give over admoniſhing him.**	*Nunquam deſiſto monêre.*
O Go on, I pray you.	Perge precor.
B **You have no cauſe to pray me; I will never give over, till** (God willing) **he reform himſelf ſomewhat.**	*Nihil eſt quod me precéris; nunquam ceſſábo, donec* (volente Deo) *aliquâ ex parte ſe correxerit.*
O So you ſhall make uſe of *Cato's* Precept, *When you admoniſh one*, you know the reſt.	Sic uſurpábis *Catónis* præceptum; *Quando mones aliquem*, nósti cætera.
B But I pray you good *Nicholas*, as oft as you ſet him down **let me know it.**	Sed oro te, mi Nicholae, ut quóties eum notáveris, *id mihi renunties.*
O **There would never be an end, his name is ſo often in my bills.**	*Nunquam finis eſſet, adeò frequens eſt nomen ejus in meis commentariolis.*
B At leaſt, **let me know once**, as ſoon as **he ſhall make a fault**; then I will tell my fa-	Saltem, *fac me ſemel certiórem, quum primùm commiſerit quo ſit accuſándus; tum ego dicam patri,* ther,

ther, whose words he feare more than blows.

cujus verba magis timet quàm verbera.

O That is no small sign of a good disposition.

Istud *non est parvum argumentum bonæ indolis.*

B So I hope indeed. Will you do then what I intreat you to?

Ità spero quidem. Fácies ígitur quod rogo?

O I will do it indeed, with a very good will.

Ego verò, atque libens.

Col. 5. *Castrénsis. Richard.*

Col. 5. Castrénsis. Richárdus.

C What talk had you with the Master even now?

Quid consilii tractábas modò cum præceptore?

R If you desire to know, ask him.

Si scire cupis, illum percontare.

C Why do you conceal it from me?

Cur me celas?

R That you may not blab it abroad.

Ut ne *palàm fácias.*

C (Believe me) I do not ask you therefore, that I may disclose it: for what good should I get by that?

Non ideò, (crede mihi) te rogo ut id *próferam quid enim proficerem?*

R Why then do you ask so greedily?

Quámobrem ígitur tam cúpidè rogas?

C That I may rejoyce silently with my self, if you shall hear any good.

Nimírum ut mecum tácitus gaudeam, si quid boni audieris.

R Do you come so provided, that you may extort from me that which is committed to me alone, and that by the master?

Itáne parátus ádvenis, ut à me extórqueas, quod mihi uni, ídque à præceptore créditum est?

C What you ſhall ſay to me ſuppoſe it ſpoken to a deaf and dumb man.

Quod mihi dixeris, *ſurdo & muto dictum puta.*

R Shall I truſt you with my back-ſide?

Egóne tergum meum in fidem tuam committam?

C Truly you may do it, and without any danger.

Id profectò potes, & quidem ſine períclo.

R You can never ſpeak ſo handſomely as to perſwade me to it.

Nunquam dices *ſat cómmodè*, ut iſtud mihi perſuádeas.

C I will give you my word I will hold my tongue.

Dabo fidem me taciturum.

R Though you ſwear deeply three or four times, I will not diſcloſe it.

Etiamſi ter quatérve *ſanctiſſimè juraveris*, non prodam.

And therefore do you give over aſking.

Proínde tu *deſine percontári.*

C How now! where is that friendſhip of ours?

Hem! ubi eſt illa noſtra amicitia?

R Do you not know the ſaying of the wiſe man; Tell no body what you would have kept ſecret?

Neſcis illud dictum Sapiéntis, *Quod tacitum eſſe velis, némini dixeris?*

C I have heard it ſometimes but that which is told to a friend, is told to no body: for a friend is as it were another ſelf.

Audivi aliquóties; ſed *quod amico dictum ſit, nemini dictum videtur. Eſt enim amicus quaſi alter idem.*

R He will ſay the ſame things to you, that would know of you; and ſo alſo another, that would know of him; and ſo it will come to every bodies ear.

Eadem tibi dicet, qui ſcire ex te volet, & item alius, qui ex illo; atque ità *ad aures omnium perveniet.*

And therefore if you would have me be your friend

Itaque ſi me tibi poſthac vis amicum eſſe,

friend hereafter, **give me a diſcharge.**

me miſſum fácite.

C I am no **Commander,** to give you a diſcharge.

Non ſum *Imperátor*, ut te miſſum fáciam.

R Do you go on to trouble me?

Pergín' moléſtus eſſe?

C I had rather go away than **be troubleſome** to you.

Abíre malim, quàm *tibi moléſtiam exhibére.*

Col. 6. D. N.

Col. 6. D. N.

D When will you go home?

Quando vis adíre domum?

N I know not, **when it ſhall pleaſe God**: For that depends upon his will, not mine.

Neſcio, ubi Deo viſum fuerit: Id enim pendet ex voluntáte ejus, non meâ.

D What if your father ſend for you?

Quid ſi te accérſat pater?

N Then I ſhall underſtand that God will have it ſo, and therefore I will obey.

Tunc intélligam Deum ſic velle, ideóque parébo.

D But what if the Will of God be one, and the will of thy father another?

Quid ſi alia fúerit Dei, alia patris tui voluntas?

N It is not for me to diſpute about this; but I am confident my father will not ſend for me without there be cauſe.

De hoc meum non eſt diſputáre; ſed, ut confido, pater non témerè me accérſet.

D And I think no otherwiſe too; but I had a minde to talk with you all this while.

Ego quoque non áliter ſéntio; ſed vólui tantiſper tecum fabulári.

N I am glad this talk of ours hath not been idle.

Gáudeo hunc noſtrum ſermónem non fuiſſe fabulóſum.

D I could wiſh ſuch like diſcourſes were more common in Schools.

Utinam in ſcholis frequentióres eſſent ſermónes ejuſmodi.

N They will then be ſo

Tum erunt, cùm Deus

when

when God ſhall endue childrens minds with his fear.

D Therefore let us beſeech him, that that may ſhortly come to paſs.

ipſe puerórum ánimos timóre ſui affécerit.

Ergò precémur eum ut id brevi contíngat.

Col. 7. *Antonii. Jeremy.*

Col. 7. Antonius. Hieremias.

A With what mony did you buy that book?

Quâ pecúniâ emíſti librum iſtum?

H With what do you think except my own?

Quâ cenſes niſi meâ?

A I wonder whence you had it?

Miror unde habúeris?

H Why do you wonder? **Am I bound to make you an account?**

Quid miráris? *An tibi débeo réddere rationem?*

A Do I exact it?

Egóne éxigo?

H You ſeem to exact it.

Vidéris exigere.

A I do not exact it, I ſay; but we uſe to talk thus friendly and freely amongſt our ſelves, that we may always learn ſomething in Latine.

Non éxigo, inquam; ſed ſic ſolémus inter nos familiáriter & liberè fabulári, ut Latinè ſemper condiſcámus áliquid.

H I confeſs the thing will do us a great deal of good towards ſpeaking Latine. But **there is no man ſo milde, but will be angry ſometimes.**

Ea res, fáteor, plúrimùm confert nobis ad Latinè loquendi facultátem. Sed *nemo eſt tam lenis, quin interdum ſubiraſcatur.*

A It is as you ſay; but **boyes anger is ſhort.**

Eſt ut dicis; ſed *eſt brevis puerórum ira.*

H But for that which you ask't me about money, I received it of my father

Quod autem de pecúniâ rogábas, eam à patre acceperam.

When

A When came he?
Quando vénerat?

H **About eight days ago.**
Abhinc octo dies.

A I wonder I did not ſee him.
Miror, quòd eum non viderim.

H You have no reaſon to wonder.
Non eſt quod miréris.

A Why ſo?
Quid ità?

H Becauſe he ſcarce tarried here an hour and an half.
Quia vix ſeſquihórem hic morátus eſt.

For when he **had lighted from his horſe**, and ſpoken to me a little; Let us go up (quoth he) into your chamber, that I may talk more freely to you.
Quem enim *de equo deſcendiſſet*, meque paucis eſſet alloquutus; Aſcendámus, inquit, in tuum cubiculum, ut tecum libérius cólloquar.

A But before you tell me other matters, I would know what his ſo ſudden coming means.
Sed ántequam narres cætera, velim ſcire quid ſibi vellet advéntus ejus tam inopinátus.

H He heard upon a certain falſe report (as it fell out) that I was ſick.
Falſo quodam rumóre (ut fit) audierat me ægrótum eſſe.

A What did he, when he found you well beyond his expectation?
Quid ille, cùm præter ſpem te voléntem invénit!

H **He was extraordinarily glad.**
Mirificè affectus eſt gaudio.

A Who made any doubt of that?
Quis dúbitat?

H Moreover, he gave hearty thanks to God Almighty.
Prætérea, Deo Optimo Máximo máximas egit gratias.

A **I am willing to hear theſe things**; go on, I pray you.
Libenter hæc aúdio; perge, quæſo.

H Then he asked me concerning my health; we
Tunc me de valetúdine percontátur; unà pre-

pray'd

pray'd together, and gave God thanks; at the last he asked me what I wanted?

cámur, non ſine gratiárum actióne; tandem quærit, ecquid mihi opus ſit?

I want father (quoth I.) What thing do you want, quoth he?

Opus (inquàm) pater. Quâ (inquit) re eges?

A ten-penny book (quoth I.) Then he **drew a ſhilling out of his purſe, and gave me it into my hand**; and after he had bidden me farewel, he preſently **took horſe**, and went his way.

Libro (inquam) *decem aſſium.* Tum ille *promit ex marſúpio decuſſem, tum mihi in manum dat*; & vale dicto *ſtatim conſcendit equum, atque abit.*

A Why did he give you more than you asked?

Cur tibi plus dedit quàm petíveras?

H **You are a fool to ask ſuch a queſtion.**

Iſtud ineptè quæris.

Truly he was ſo glad becauſe he had found me well and luſty, beyond his expectation; that if I had asked him even a Crown of gold, (or ten ſhillings,) he would as eaſily have given me it.

Scílicet ità lætus erat, quia me, præter ſpem, bene ſanum offénderat; quòd ſi vel coronátum áureum petiviſſem, tàm facilè dediſſet mihi.

A O how much are you beholding to the chiefeſt Father, who hath given you ſo good a father!

O quantum debes illi ſummo Patri, qui tibi ádeò bonum patrem dederit!

H **It cannot be thought how much I am beholden.** For although he had given me a bad father, yet I ſhould have been not a little beholden to him.

Ne cogitári quidem poteſt quantum débeam. Nam etiamſi malum dediſſet, debérem tamen non paùm.

But

But why do we delay to go to hear the leſſon?

sed quid ceſſamus audítum ire prælectiónem?

A It is almoſt three a clock already.

Jam inſtat horâ tértia.

H I have got all things ready.

Peráta ſunt mihi ómnia.

A And ſo have I.

Et mihi quoque.

H Let us go into the ſchool then.

Eamus ergo in auditórium.

Col. 8. *Senerius. Villaticus*

Col. 8. Senerius. Villaticus.

S Where is your eldeſt brother?

Ubi eſt frater tuus natu máximus?

V **He is gone for a ſouldier.**

Ivit in militiam?

S What ſay you? **for a ſouldier?**

Quid aïs? *in militiam?*

V It is juſt ſo.

Sic res.

S Hath he thus then bid farewell to his learning?

Sic ergò valedíxit líteris?

V He began to be weary of his learning a good while ago.

Jampridem literarum ſatíeras eum céperat.

S Why ſo?

Qui ità?

V I know not, unleſs it was becauſe he would live more at his own liberty.

Néſcio, niſi quia volébat libérius vívere.

S **How came his father to give him leave?**

Quómodo permíſit pater?

V What do you think that he gave him leave?

Quid putas permiſiſſe?

He went when my father was out the way,

Patre abſente, *mater in-*

tobe-

whether my mother would or not.

S O wretched youth!

V Yes indeed very miſerable.

S What will he do?

V That which others do, who follow that courſe of life, that is, he will pillage, plunder, play at dice, drink and whore.

S Is that the life of Souldiers?

V Yes altogether.

S How know you that?

V I heard it of my father lately, when we were at Supper.

S To what end did he talk of ſuch things?

V He taught us, that nothing was more certain than to fear God, who defendeth little ones, and brings them into the right way by little and little.

S Likewiſe our Maſter himſelf doth oft-times put us in minde of theſe things.

V We ought to to be ſo much the more careful to love our Parents and Maſters dearly, whoſe help God makes uſe on for our inſtruction.

S I wiſh we may diſcharge towards them both, that which he commands us in his law.

vitâ; profectus eſt.

O miſerum adoleſcéntem!

Imò verò miſerrimum.

Quid fáciet?

Id quod cæteri, qui ſequúntur illud vitæ genus, nempe, ſpoliabit, rápiet, *ludet aleâ*, potábit, *ſcortábitur*.

Eſtne iſtæc militum vita?

Omnino.

Unde ſcis iſtud?

Audívi nuper ex patre quum cœnarémus.

Quorſum narrábat tália?

Docébat nos, nihil eſſe cértius quàm Deum timére qui cuſtódit párvulos, eóſque in viam rectam paulátim indúcit.

Et præcéptor ipſe noſter de his rebus ſæpè nos ádmonet.

Tantò magis debémus eſſe ſoliciti, ut parentes charos habeamus & præceptores, quorum ópera Deus ad noſtram inſtitutiónem *útitur*.

Utinam utriſque præſtémus quod ipſe nobis in ſua lege præcipit.

God

V God ſo grant.
S I pray God he may grant it.

Ita faxit ille.
Faxit ille.

Col. 9. *Lucas. Oroſius.*

L I hear that your brother is already come back out of *Germany.*
O It is ſo.
L Did he come back alone?
O **Not quite.**
L Who came with him then?
O **A certain Citizen of this town**, who had dwelt there almoſt theſe two years.
L Why went your brother?
O My father had ſent him thither, **to learn to ſpeak High-Dutch.**
L Why then was he not there longer?
O **He could no longer abide to be without the ſight of his mother.**
L O little tender youth! **what year is he going on?**
O The ſeventeenth, if my mother well remember, whom I have often heard ſay ſo.
L Well, **with what look did his father welcome his coming?**
O Do you ask? **My father could not endure to**

Col. 9. Lucas, Oroſius.

Audio fratrem tuum jam reveníſſe ex Germániâ.
Sic eſt.
Solúſne rédiit?
Non omnino.
Quis ígitur cum illo?
Quidam civis hujus óppidi, qui ferè biénnium illic habitáverat.
Cur iverat frater?
Miſſus fúerat illuc à patre, ut *Germánicè diſceret loqui.*
Quam ígitur ob rem non fuit illic diútius?
Jam non poterat ferre matris deſiderium.
O tenellum adoleſcentem! *Quotum annum agit?*
Séptimum décimum, ſi rectè mater méminit, ex quâ id audivi ſæpe.
Agè, *quo vultu à patre accéptus eſt ejus advéntus?*
Rogas? *pater non ſuſtinébat aſpicere*: quin etiam

look

look upon him: moreover, he neither vouchsafed him his blessing, nor spoke to him, but bade him be gone out of his sight.

nec salutatione dignátus, nec alloquio jussit eum abire è conspéctu.

L What else?

O Had not my mother interceded with tears, he had commanded an Officer to be sent for, who might put the poor boy into prison.

Nisi mater cum láchrymis intercessisset, *jubébat apparitórem accérsi, qui miserum in cárcerem conjiceret.*

L But he could not do it unless some Magistrate bade him.

Atqui non póterat, injússu magistrátus.

O I know not, yet he did his utmost.

Nescio, tamen conabátur.

L What was done afterwards? Did he lie at your house?

Quid póstea factum est? cubuítne domi vestræ?

O No indeed.

Minimè verò.

L Where then?

Ubi igitur?

O Do you know my sisters husband?

Soróris meæ virum nostin'?

L As well as I know one finger from another.

Tanquam digitos.

O My mother sent him thither, till my fathers fury was past.

Eò missus est à matre, *dum patris ira desérvíscæret.*

L What came of it at the last?

Quid tandem áccidit?

O My mother dealt with our kinsfolks and friends, that they would appease my fathers anger.

Egit mater cum propínquis & amicis nostris, *ut irátum patrem mitigarent.*

L Thus then your brother got into your fathers favour again.

Sic igitur frater tuus *cum patre in grátiam rcdiit.*

That

O That was no ſuch hard matter. For now my father began to be ſorry that he had been ſo angry, and that he had entertained his ſon ſo roughly.

Id non fuit magni negótii. Jam enim patrem cœperat pœnitére, quòd ſic excanduiſſet, quódque tam gráviter accepiſſet filium.

L Verily, time had pacified his anger.

Nempe, *dies ejus iram lenierat.*

O Yet he entertained him on that condition, that he ſhould promiſe he would go again into *Germany* ſhortly after the the vintage.

Eâ tamen lege recépit filium, ut promitteret ſe in Germániam reditúrum ſtatim à vindémiis.

L See how fond this affection is towards our mothers.

Vidè quàm inéptus ſit iſte in matres noſtras affectus.

O But the mothers themſelves are in the fault, for why do they dote ſo much upon us?

Atque *ipſæ matres ſunt in cauſa*, cur enim adeò *tenere nos ádamant?*

L It is an hard matter to force nature.

Natúram cógere difficile eſt.

O Do you remember a verſe of *Horace's* to that purpoſe?

In hanc ſenténtiam tenéſne verſum ex Horatio?

L *Though with a fork thou nature doſt expel,*
Yet ſoon it will return.

Natúram expéllas furcâ licet, uſque recurret.

O But what a thing is this? Whilſt we talk, we have neglected our play.

Sed quid hoc? Dum fabulámur, à *luſu ceſſatum eſt.*

L We ſhall get no hurt by that; Now let us go together to our diſputations.

Nihil nobis indè áccidet mali, ad diſputatiónem conveniámus jam.

	Col. 10. *Conradus. Linus.*	*Col.* 10. Conradus. Linus
C	Where was you to day after dinner?	Ubi fuísti hodiè à prándio?
L	In my Masters garden.	In horto præceptóris.
C	What went you thither for?	Quid illic íveras?
L	He sent me to fetch some pot-herbs.	Ille me miserat petítum ólera.
C	And what **pot-herbs have you gathered?**	Quæ tandem *ólera collegísti?*
L	I can scarcely reckon them all.	Vix enumeráre possum ómnia.
C	Reckon at the least **those which you remember.**	Saltem *quæ occúrrunt memóriæ.*
L	Why do you desire that?	Cur istud quæris?
C	That in the interim we may call to mind some names of **things**, which we learned when we were little boys.	Ut ínterim recordemur áliqua rerum nómina, quæ párvuli didícimus.
L	**It is a gallant exercise,** especially **when we have any leasure.**	*Pulchra est exercitátio*, præsertim *quum áliquid nobis súppetat ótii.*
	Hear then.	Audi ígitur.
	I have gathered garlick, wilde-thyme, leeks, onions, cresses, cummin, fennel, thyme, marjoram, hysop, pursley, sage, savorie.	Collégi allia, serpillum, porros, cepas, nastúrtium, cumínum, fæniculum, thymum, amáricum, hysópum, ápium, salviam, satureiam.
C	Those are sweet herbs which you have reckoned hitherto.	Herbæ sunt oléntes quas adhuc numerâsti.
L	So I was intended to reckon them for my memories sake.	Sic institúeram memoriæ gratiâ.
C	Go on farther.	Perge porró.
L	**There are a few behind,**	Paucæ quidem restant, ut

as

ás, beets; ſuccorie; lettice, ſorrel, rocket, coleworts, purſlain: **I can think on no more.**

C How could you remember ſo many?

L My maſter gave me a Catalogue written.

C And did you know them all?

L I knew them, or elſe I had asked him.

C But I do not know them all, though I have learned their names.

L I will ſhew you more yet when we may go into the garden.

C Have you brought any ſtore?

L **A baſket full.**

C But how much of every one?

L **You are too inquiſitive.** What do you mean? I have brought as much of every one as was needful.

C Though I ſeem inquiſitive to you, yet I would have you anſwer me this.

L Do you know for what uſe the maſter hath cauſed ſo many ſorts of potherbs to be gotten?

C Partly that the **pottage might be well ſeaſoned,** and partly that **an herb-pudding** might be made.

L How well did he provide for us!

ut, beta, cichórum, lactúca, óxalis, erúca, bráſſica, portuláca: *plures non occúrrunt.*

Qui potuíſti tot meminíſſe?

Præceptor mihi déderat ſcriptum catálogum.

Et nóveras omnes?

Nóram, alióquin eum interrogáſſem.

Atqui ego non novi omnes, quamvis nómina didicerim.

Ego tibi plures etiam demonſtrábo, quum licébit nobis in hortum ire.

Multúmne attuliſti?

Plenam cálathum.

Sed de ſingulis quantum?

Nimis es curióſus.

Quid vis? De ſingulis attuli quantum opus fuit.

Tamétſi curióſus tibi videor, tamen hoc mihi velim reſpondeas.

Scin' tu in quem uſum præceptor tot ólerum genera curáret apparánda?

Partim ut *jus bene condirétur*, partim ut *minútal ex oléribus* fieret.

Quàm bene conſulébat nobis!

L Very well, but yet that was not the chief cauſe.

Optimè, ſed tamen ea non erat cauſa præcipua.

C What then?

Quænam igitur?

L Did you ever read of *Virgils* Pudding of milk, wine, cheeſe and herbs?

Legiſtine unquam *moretum* Virgilii?

C I have read the verſes indeed, but I never ate of the pudding, nor ſaw it that I know of.

Carmen quidem legi, ſed moretum nunquam edi, nec vidi quod ſciam.

L But I hope you ſhall ſee it, for our Maſter taught his wife to make it, and ſhe hath made it accoꝛding to his direction.

At *videbis, ſpero.* Nam præceptor uxórem docuit conficere, & illa *confecit ex ejus præſcripto.*

C Shall we have any good thing provided foꝛ our Supper?

An apponétur nobis áliquid in cœnam boni?

L At the leaſt fat fleſh-pottage well ſeaſoned, fat meat, and an herb-pudding.

Saltem *jus cárnium pingue, carnes opimæ, & minútal ex oléribus.*

C How know you theſe things?

Unde ſcis iſta?

L I ſaw all in the kitchin, when I was bidden to help, eſpecially as I was picking my pot-herbs.

Omnia vidi inculinâ, quum juſſus eſſem adjuvare, præcipuè *in meis oléribus repurgandis.*

C What becomes of the pudding made of milk, cheeſe, wine and herbs?

Quid morétum?

Shall we not taſte of it at the leaſt?

Non ſaltem guſtábimus?

L Yes, we ſhall have ſome given us, foꝛ there was enough made to ſerve us all.

Imò, dábitur nobis; nam *confectum eſt, quod ſatis ſit ómnibus.*

C I like thoſe things better,

Iſta mihi ſápiunt magis, eſpe-

especially in Summertime, than flesh of fish.

L Truly **I could wish flesh might be saved against winter,** that we might use to eat herbs and fruits all Summer long.

C But (as I have heard) those have less nourishment in them.

L I have heard that too sometimes.
But **what need Scholars have so much meat?**

C Not so much, I confess; but yet if our Parents should see us pale or lean, **they would presently lay the blame of that matter upon our Master**; Is it not so?

L There is no doubt of it; but what should one do? **Parents (especially mothers) commonly do cocker us too much.**

C **Indeed you say true**; but in the mean time, **you are content to enjoy your mothers cockering.**

L **As if you were not so.**

C That I may not lie, what I charge upon you, I oftentimes finde experience of in my self.

L **We cannot alter our Parents affections towards us, but by our faults**; only let us have

præsertim æstáte, quàm carnes ipsæ, aut piscículi.
Optárem profectò servári carnes in hyemem, ut totâ æstáte ólera & fructus esitarémus.

Atqui (ut accépi) ista minus alunt.

Id ego audívi aliquoties.

Sed *quid opus est tanto studiósis alimento?*
Non tanto fateor; si tamen parentes nos vidérent pállidos & macilentos, *statim ejus rei culpam assignárent præceptori:* nonne sic est?

Non est dúbium; sed quid ages? *ferè parentes (præcipuè matres) nobis indúlgent nimiùm.*

Vera quidem dicis; sed tu interim *matris indulgentiâ libenter frúeris.*
Quasi verò tu minùs.

Ne mentiar, quod tibi ascribo, in me quoque frequenter experior.

Non póssumus parentum erga nos affectum, nisi nostris vitiis, immutare; tantùm caveámus eórum

a care how we abuſe their good will; but eſpecially let us praiſe that our moſt bountiful Father, who hath given us ſuch Anceſtors.

abúti benevolentiâ; ſed imprimis laudémus illum Patrem noſtrum benignîſſimum, qui nobis tales progenitóres dedit.

C I am willing to hear thoſe things; but time calls us away.

Iſta libens audio; ſed *nos hora vocat.*

L Come, let us make an end.

Agè, *finem imponámus.*

Col. 11. *Molerius Dotheus.*

Col. 11. Molerius. Dotheus.

M Whence come you?

Unde redis?

D From the market.

E foro.

M What have you bought?

Quid emiſti?

D Fleſh-meat.

Carnem.

M What like?

Qualem?

D Veal.

Vitulínam.

M I pray you, let me ſee it; it is almoſt a novelty now.

Oſtende, quæſo; ferè *nova res* eſt hoc tempore.

D Look upon it.

Vidi.

M Me thinks it is good.

Bona vidétur mihi.

D I ſuppoſe you are not miſtaken.

Non fálleris, opinor.

M How many pounds are there?

Quot ſunt libræ?

D The Butchers will not ſell Veal by weight?

Nolunt lánii appéndere Vitulínam.

M Why not?

Cur non?

D Becauſe of its novelty.

Propter *novitatem.*

M See their cunning! truly every man ſells as dear as he can.

Vidi aſtútiam! *ſcilicet quiſque vendit, quàm poteſt cariſſimè.*

D You have hit the nail on the head.

Rem acu tetigiſti.

M How much do you think it weighs?

Quantum putas péndere?

Two

D Two pounds and a little more.
Duas libras & paulò amplíus.

M What did you buy it for?
Quanti emísti?

D Come on, **gueſs.**
Agè, *divína.*

M I am no diviner.
Non ſunt divínus.

D But many men gueſs, who for all that are no diviners.
Atqui multi divinant, qui tamen divíni non ſunt.

M It may be ſo; but **upon certain grounds,** otherwiſe gueſſing aforehand is forbidden in the Scriptures.
Fieri poteſt, *ſed ex quibúſdam conjectúris*; alioqui divinátio vétita eſt in divinis líteris.

D **Gueſs then upon ſome ground.**
Divina ígitur ex conjectúrâ.

M You have bought it all for two pence.
Emísti totum duóbus áſſibus.

D For ſomwhat leſs.
Paulò minóris.

M How much then?
Quanti ergò?

D Gueſs again.
Tanta iterum.

M Twenty deniers.
Viginti denaríolis.

D **I will no longer put you to the ſtretch about nothing.**
Nolo te diútius torquére de nihilo.

M Tell me then, I pray you.
Dic ígitur ſódes.

D All this coſt me three halfpence.
Hoc totum cónſtitit mihi ſex quadrántibus.

M Truly fortune favoured you very well.
Profectò fortuna tibi pulchrè favit.

D What fortune do you tell me on?
Quam mihi fortúnam narras?

M This is the cuſtom of ſpeaking:
Hic mos eſt loquéndi.

D **Cuſtom** (as they ſay) **is a very bad tyrant.**
Mos (ut dicitur) *tyránnus eſt péſſimus.*

M And **I wiſh we could as carefully obſerve good cuſtoms, as we obſtinately keep the bad!**
Atque *útinam bonos mores tam ſtudiosè colerémus, quàm obſtinátè retinémus malós!*

D **Then all things would go better.**
Tunc meliùs ſe habérent omnia.

D Let us leave that fortune then to heathens and Godless persons.

Fortune is nothing.

It is only God who favoureth us, he alone is our helper and protector.

M Truly I know that very well, and I do verily believe it, and really confess it; but what should one do? The tongue oft-times runs amiss, when the mind thinks no harm.

D You should remember that saying, Let not thy tongue run before thy wit.

M Truly we learned that out of the sayings of the seven wise men; but we do not always think upon such fine speeches, though we get them by heart.

D The memory is so much the more to be exercised, that it may afford us enough when need is.

M I shall learn another time to be wiser, by this your giving me warning.

D But I hear the bell ring, let us give over.

Nos igitur fortúnam ístam Ethnicis & *impiis* relinquámus.

Fortúna nihil est.

Solus est Deus qui favet nobis, solus est adjútor & protéctor noster.

Istud quidem certò scio, *fideliter credo*, & verè confíteor; sed quid agas? *Sæpè lábitur lingua, nihil mali cogitánte animo.*

Oportébat te istud meminísse, *ne lingua præcúrrat mentem.*

Istud quidem didícimus è septem sapiéntum dictis; sed non semper occúrrunt ejúsmodi pulchrè dicta, licet ea mandavérimus memoriæ.

Tantò igitur magis illa est exercénda, ut nobis quum opus est, súppetat.

Isto tuo admónitu, *discam esse aliás prudentior.*

Sed audio signum dari; desinamus.

Col. 12. Herus. Famulus.

H Have you been to day in the market?

Fuistine hódie in foro?

F I have been.
Fui.

H When?
Quando?

F After the **Sermon.**
Poſt *conciónem ſacram.*

H **What have you bought us?**
Quid emiſti nobis?

F Almoſt nothing.
Ferè nihil.

H But what?
Quid autem?

F **Butter.**
Butyrum.

H How much?
Quanti?

F **A farthing-worth.**
Quadránte.

H So very little?
Tantillum?

F **I durſt buy no more.**
Non auſus ſum ámpliùs émere.

H What was you afraid of?
Quid timébas?

F Leſt it ſhould not be good.
Ne bonum non eſſet.

H **It is very wiſely done.**
Satis prudénter factum.

F Why do you ſay that, Maſter?
Cur iſtud dicis, here?

H Becauſe I had rather have you to be too fearful, than too bold in this matter.
Quia malim te eſſet in hâc timidiorem quàm audiciórem.

But have you bought any thing elſe?
Sed nunquid emiſti prætérea?

F Nothing.
Nihil.

H How now, nothing?
Eho, nihilne?

F Nothing at all.
Nihil prorſus.

H Fie, **how ſparing you have bought proviſion for us!**
Vah, *quàm parcè nobis opſonatus es!*

F What elſe could I have bought?
Quid aliud émere potuiſſem?

H As if you knew not **what meat I love.**
Quaſi néſcias *quibus cibis* óblectári ſóleam.

F I know you love **pretty ſoft cheeſe**, and pears, and other new fruits.
Scio te amare *cáſium molliúſculum*, & pyra, & alios fructus recentes.

H You ſay well; why did you not buy them then?
Rectè dicis; cur ígitur non emébas?

F The cheeſe was **dearer than my little money would reach to.**
Cáſeus ipſo *carior erat pro noſtrâ pecuniolâ.*

What

H What where the fruits ?
Quid fructus ?

F Some were not ripe enough, and of other some I made a queſtion whether they were good.
Alii erant non ſatis matúri, de aliis ego *dubitábam eſſentne boni.*

H O wretch! couldeſt thou not taſte ?
Miſer non póteras guſtáre ?

F But theſe women ſuffer you to taſte nothing, unleſs you ſay you will buy.
Atqui iſtæ muliéris nihil guſtáre permíttunt, niſi te emptúrum affirmes.

H No wonder, for a great many would taſte for their minde ſake only. Therefore be you wiſer another time.
Nihil mirum, multi enim guſtárent *ánimi tantùm grátiâ.* *Tu igitur eſto aliàs prudentior.*

F How ?
Quomodo ?

H If you ſee any fair fruit, buy a little for a denier, that you may make trial.
Si víderis pulchrum áliquem fructum, eme aliquantulum denaríolo, ut fácias periculum.

F And what then ?
Quid tum prætérea ?

H If you like it well, then buy more; but if not, let it alone, and go to another place.
Si tibi ſapúrit, tum émito ámpliùs; ſin minùs, relinquito, & *aliò te conférto.*

F That is a good caution.
Bona eſt iſta caútio.

H Remember then that you uſe it hereafter.
Memineris igitur, ut ipſe póſtea utáris.

F I hope, I ſhall be careful to remember it. Would you have any thing elſe ?
Ego, ut ſpero, *meminere diligenter.* Nunquid, vis prætérea ?

H That you mind thoſe things which concern your office, and then that you ply your book.
Ut cúres quæ tui ſunt officii, deinde *literis incúmbas.*

Col. 13. *Caroletus. Quintinus.*

Col. 13. Carolétus, Quintínus.

C Was you preſent at Morning prayer ?
Adfuſti matutínæ præcatióni ?

Q I was there, but where was you ?

C I was gone to my father, to his Inne,

Q Why ſo ?

C He had bidden me yeſternight that I ſhould come to him pretty early in the morning.

Q How durſt you go abroad ſo early, and that without making the Maſter acquainted ?

C I had juſt got leave yeſternight, before we went to bed.

But tell me, what did he admoniſh you on openly after prayer ?

Q I hear (ſaith he) there are ſome among you that oft-times ſpeak Engliſh, and none of you in the mean time ſhews me any thing; which is a ſign you are conſenting in the fault.

This was the ſum of his accuſation; beſides, he ſpake many things to that purpoſe, which I could not remember.

C But what was the Concluſion at the laſt ?

Q Wherefore (ſaith he) I admoniſh you, that you diligently exhort one another to ſpeak Latine, that you bring me their

Adfui, tui verò ubi eras ?

Iveram ad patrem *in cauponam.*

Quid eò ?

Heri véſperi júſſerat, ut ſe convenirem *bene manè.*

Qui auſus es tam mane prodíre, ídque *inconſúlto præceptóre ?*

Jam heri véniam impetrâram, ántequam irétur cúbitum.

Sed dic mihi, quid illi à precatióne palam admónuit ?

Audívi (inquit) eſſe inter vos, qui ſæpenumerò *Anglicè fabulántur*, & nemo interea veſtrúm mihi quicquam indicat: quod eſt *argumentum conceſſiónis omnium in eodem peccáto.*

Hæc fuit accuſatiónis ſumma, deinde *in eam ſententiam multa dixit*, quæ meminiſſe non pótui.

Sed quæ tandem fuit concluſio ?

Quámobrem (inquit) admóneo vos, ut *álius álium ad Latinè loquéndum cohortemini diligenter*, & eorum nómina

names

names, as ſoon as can be, that will not obey, that I may **apply ſome remedy to this diſeaſe.**

C Muſt we not then ſpeak a word in Engliſh?

Q As far as I could gather by his words, he doth not ſo underſtand the matter. For (as you know) he is not ſo ſtrict, as to puniſh him ſtraight, if a word ſlip from one as they talk together.

C He hath ſaid openly (as I remember) ſometimes, that his order belongs to thoſe only, who when they knew how to ſpeak in Latine, yet do always ſeek ſtarting holes, that they may tell tales in Engliſh, and that too concerning very frivolous matters.

Q Such is the ſturbornneſs of ſome, that they had rather be often whip'd for diſobeying moſt lawful commands, than to be praiſed, and alſo loved for doing as he bids them.

C You remember we have heard of our Maſter himſelf, **We take pains to do what we are forbid to do.**

Q I remember it, and it is very

qui parére nolúerint, ad me quàm primùm deferátis, ut *huic malo remédium adhibeam.*

Nullúmne ígitur verbum licébit efferre Anglicum?

Quantum ex verbis ejus colligere pótui, non ità rem intélligit. Non enim (ut ſcis) uſque ádeo eſt ſevérus exáctor, ut ſtatim púniat, ſi cui verbum aliquod inter colloquéndum excíderit.

Aliquóties (ut mémini) palam dixit, edictum ſuum ad eos démum pertinére, qui quum Latinè ſciant, tamen ſemper latíbula quærunt, ut Anglicè fabuléntur, ídque de rebus ineptíſſimis.

Ea eſt quorúndam pertinácia, ut malint ſæpiſſimè vapuláre repugnándo præcéptis honeſtiſſimis, quàm laudári, atque étiam diligi obſequéndo.

Meminiſti audire ex ipſo præceptore, *Nitimur in vétitum.*

Mémini, atque ádeò eſt ve-

very true tos; yet they that willingly receive the doctrine of Christ, do not offend on purpose or of malice.

rissimum; tamen qui doctrinam Christi libenter amplectúntur, non stúdio peccant, neque malitiâ.

C The true fear of the Lord doth cause that.

Istud præstat verus ille timor Dómini.

Q Such therefore, as far as they can, through the weakness of nature, do carefully endeavour to take heed, that they do not willingly do, say, or think any thing wherewith God may be offended, though never so little.

Tales ígitur *quoad licèt per naturæ infirmitatem*, sédulò cavére nituntur, ne quid scientes fáciant, dicant, aut cógitent, quo Deus vel minimùm offendátur.

C Therefore let us also have a care to avoid that; let us study to live well, and obey the will of our God, not only that we may not be whip't, but rather that we may please that our best Father.

Ergò studeámus & nos id ipsum cavére: studeámus rectè vívere, & Dei nostri parére voluntati, non modò ne vapulémus, sed magìs ut illi óptimo Patri nostro placeámus.

Q So shall it come to pass, that we may truly be the sons not of darkness, but of light.

Ità fiet, ut verè simus, non tenebrárum, sed lucis filii.

C But of these things another time more at large, let us go to our disputations.

Sed de his aliàs pluribus; ad disputatiónes nos recipiámus.

Q Lo, the Bell calls us.

Ecce, *vocat signum.*

Col. 14. *Albertus. Tirotus.*

Col. 14. Albertus. Tirotus.

A Are you come from the market at the length?

Nunc demum redis à foro?

Why.

T Why at the length?
There is ſuch a throng at the ſhambles, that I could ſcarce come neer.
A What fleſh-meat have you bought us againſt to morrow?
T Beef and mutton.
A Is there good ſtore of fleſh in the market?
T Truly ſo great ſtore, that I wonder it is ſo dear.
A It is no wonder.
T As there is much fleſh-meat ſo there are many that eat fleſh-meat every day. But what kindes of fleſh-meat did you ſee eſpecially?
A I ſaw beef, veal, **Ewe-mutton**, **Wether-mutton**, pork, kid and **lamb**.
T Nothing elſe?
A What would you have elſe?
T Was there no veniſon?
A **I cannot reckon all at once**, yet I ſaw veniſon too.
T What like?
A **Red-deer** and bores-fleſh. O how fat the bores-fleſh is!
T O how fooliſh are you!
A Why ſo?
T Becauſe you are miſtaken in the names of things.
A For that which is called **fat** in a tame ſwine, is called **braun** in a wild ſwine

Quid demum?
Tanta eſt ad laniénam turba, ut vix accédere potúerim.
Quas attuliſti nobis carnes in diem crāſtinum?
Búbulam & vervecínam.
Eſtne in foro cárnium magna cópia?
Tanta profectò, ut mirer àdeo caras eſſe.
Nihil mirum.
Ut multæ ſunt carnes, ità multi qui edunt carnes quotidiè.
Sed quæ potiſſimùm vidiſti carnis géneta?
Vidi búbulam, vitulinam, *ovillam*, *vervecínam*, ſuillam, hædínam, aguínam.
Nihilne ampliùs?
Quid velles prætérea?
Nihil erat ferinæ?
Non quco referre ſimul ómnia; imò etiam ferínam vidi.
Qualem?
cervinam, & aprugnam. O quàm pinguis eſt aprugna!
O quàm inéptus es!
Quid ità?
Quia fálleris in rerum nominibus.
Nam quod in ſue doméſtico dicitur *arvina*, id in ſue fero (id eſt, apro)

ſwine, that is, in a bore, and it is the hardeſt in that kinde.

callum vocátur, & eſt in eo génere duriſſimum.

T I do not remember that ever I heard that.

Iſtud quidem audire non mémini.

A Now you have heard it, commit it to memory if you will.

Nunc audiſti, manda (ſi vis) memóriæ.

T But you teacher, whence do you learn it?

Tu verò doctor, unde illud didiciſti?

A Veniſon is a very common thing at our houſe.

Domi noſtræ ferina caro res eſt frequentiſſima.

T Whence have you ſuch ſtore?

Undè vobis tanta cópia?

A My father hath a Park of many wilde beaſts in the country, out of which ſometimes whole boxes are brought into the city.

Pater habet ruri ferárum multárum *vivarium*, ex quo intérdum *ſólidi apari*, in urbem conferuntur.

T What a like one is that Park?

Quale eſt vivárium iſtud?

A It is a very large place, almoſt four-ſquare, fenced about on all ſides with very high walls, ſet with many & tall trees, among which there are very many bramble-thickets.

Locus eſt ferè quadrangulári formâ ampliſſimus, muris altiſſimis ſeptus úndique, conſitus multis & procéris arbóribus; inter quas ſunt duméta máximè denſa.

T What like trees are there? whether ſuch as uſe to grow about towns, or ſuch as uſe to grow in woods?

Quales ſunt illic árbores? utrum urbanæ an ſylveſtres?

A Almoſt all ſuch as uſe to grow in woods; but amongſt theſe eſpecially oaks and beech-trees, with the moſt whereof red-deer, bores and fallow deer are fed.

Sylveſtres ferè omnes; ſed in his potiſſimùm quercus & fagi, quarum glande paſcúntur cervi, apri, damæ.

O

T O what thanks do you worthily owe to God, who hath beſtowed upon you ſuch an abundance of all things!

O quantas meritò grátias Deo debétis, qui vobis largitus eſt tantum rerum omnium abundántiam!

A We are not unmindful of his bleſſings. For my father beſtows very much goods upon the poor; which neverthleſs I would ſay to no body but you.

Non ſumus immémores beneficiórum ejus. Pater eum plúrima bona in páuperis érogat; *quod* tamen *tibi uni dictum eſſe velim.*

T Why ſo?

Cur ità?

A Becauſe he would not have ſuch things to be talk't on abroad.

Quia talia non vult *prædicári,*

T He is ſo much the more to be commended, becauſe he truly follows Chriſts command, whoſe words are written in *Matthew*; *when thou doſt thine almes* (ſaith he) and thoſe that follow.

Tantò magis laudandus, quòd Chriſti præceptum verè ſequitur, cujus verba apud *Matthæum* ſcripta ſunt; *Quum facis* (inquit) *Eleemóſynam*, & quæ ſequuntur.

A In what chapter?

Quoto capite?

T The ſixth, unleſs my memory fail me.

Sexto, *niſi me fallit memória.*

A But ſo much for this. For we have diſcourſed enough, and now they are met together to diſpute.

Sed hæc hactenus. Satis enim ſumus colloquúti, & jam ad diſputándum convenitur.

T Let us go then.

Eámus igitur.

A Follow me, or (if you had rather) go before me.

Sequere me, aut (ſi mavis) *præcede.*

T I will do neither, but, we will go together.

Ego neutrum fáciam, ſed *una ibimus.*

Col. 15. *Grinándus. Maverótus.*

G Are you but come to day then from your Country-houſe?

M But to day; and that a little before dinner.

G But you ſaid you would be there but two days.

M So I hoped it would be, and ſo my father promiſed.

G What hindred you then that you did not come back ſooner?

M My mother ſtayed me, though I beſought her even with teers that ſhe ſhould let me go.

G But why did ſhe ſtay you ſo long?

M That I might bear her company as ſhe came back.

G And what did you in the meantime?

M I gathered fruits with our Country folks.

G What fruits?

M As if you did not know harveſt and **lateward fruits**, pears, apples, walnuts, chefnuts.

G O pleaſant exerciſe!

M It is not only pleaſant, but profitable too.

G But this is not well, that in the mean time the bene-

Col. 15. Grinándus. Maverótus.

Tantùm ígitur hódie è villâ revertísti?

Hódie tantùm, ídque paulò ante prandium.

Atqui dixerat te futúrum illic modò bíduum.

Ità ſperábam fore, & ſic pater promittébat.

Quid ígitur óbſtitit, quò minùs redieris citiùs?

Mater me detínuit, tametſi etiam cum láchrymis eam obſecrárem ut me miſſum fáceret.

Sed cur te tamdiù remorá-ta eſt?

Ut ſe comitárer in réditu.

Quid verò agebas interea?

Colligebam fructus cum rúſticis noſtris.

Quos fructus?

Quaſi non ſint tibi noti *fructus* autumnales & *ſerótini* pyra, mala, juglandes, caſtáneæ.

O jucunda exercitátio!

Non eſt jucunda ſolùm, ſed étiam frugifera.

Sed hoc malum, quòd interim quinque aut ſex

fit of five or ſix leſſons is loſt.

M It is not altogether loſt, I hope; I will have a care as far as I am able that I may recover it in ſome part.

G What will you do?

M I will write it down as diligently as I can.

G And what then?

M I will get the ſpeech of the Author by heart.

G But you will not ſufficiently underſtand his meaning.

M The Maſters Tranſlation will help me, to get the ſenſe for the moſt part.

G And yet that will not be enough for all that.

M You ſhall come to me (if you pleaſe) at your leaſure, that we may confer together.

G Truly I would do it with all my heart. But that will not be enough yet.

M I have no more that I can do.

G How much better had it been to hear the lively voice of our Maſter!

M Truly it had been a great deal better.
But ſeeing it doth not befal me, neither is it done through my default, I have nothing whereof to

prælectiónum fructus tibi périit.

Non omnino périit, ſpero; curabo pro viribus ut aliquâ ex parte recuperem.

Quid fácies?

Deſcribam quàm pótero diligentiſſimè.

Quid tum poſtea?

Ediſcam ipſam Authoris oratiónem.

Sed ſenténtiam non ſatis intélliges.

Ipſa me juvabit præceptóris interpretátio, ut ſenſum magnâ experte áſſequer.

Nec tamen id ſatis erit.

Tu (ſi placit) áderis mihi per otium, ut conferámus unà.

Libenter équidem fáciam. Sed ne iſtud quidem ſufficiet.

Non hábeo quod poſſum ámpliùs.

Quantò præſtitiſſet vivam audire magiſtri vocem!

Multò ſanè præſtiterat.

Sed quando id mihi non cóntigit, nec meâ culpâ factum eſt, nihil hábeo quòd me accu-

blame

blame my ſelf in this behalf.

G You ſay fair, ſee then you have a good courage: for whereas I have talked with you at large about this matter, I did it not, becauſe I had a mind to draw you to deſpair, but it all proceeded from mine eſpecial love towards you.

M I make no doubt of that; whence it is that I thank you the more.

G But lo, the little bell calls us to the Supper.

M A ſeaſonable meſſenger.

sem in hac parte.

Rectè dicis; *fac ígitur habeas ánimum bonum.* Nam quod ego tecum plúribus verbis de hâc re diſputávi, non ídeo feci, ut vellem te addúcere in deſperationem, ſed totum illud proféctum eſt ex meo in te amóre ſingulari.

Haud mihi dubium illud eſt: quò ſit, ut majórem tibi hábeam grátiam.

Sed ecce, *vocat nos ad cœnam tintinnábulum.*

Nuncius opportúnus.

Col. 16. *John. Rubetus.*

Col. 16. Joannes. Rubetus.

J God ſave you, *Rubetus.*

R O *John*, You come in a lucky hour, are you well?

J Very well, I thank God; but how do you?

R Very well indeed, by Gods bleſſing; but when came you back from home?

J Now three days ago.

R It is well, you have come very ſeaſonably.

J Verily I knew the vacation time was at hand.

R Are you content we ſhould talk a little, now at our leaſure?

J Yes, ſo we be farther off

Salve, Rubete.

O Joannes, *auſpicátò hádvenis*, valéſne bene?

Optimè, grátia Deo; tu verò ut vales?

Rectè ſanè, Dei beneficio; ſed quando rediiſti domo?

Nudiuſtértius.

Bene habet opportúnè veniſti.

Nempe ſciebam inſtáre vacationis terminum.

Placétne ut otioſe aliquandiu confabulémur?

Máximè, dúmmodo ſemoti

from this company of playing boyes, that make such a noise.

simus ab hâc *turbâ clamósâ ludéntium.*

R You do well to put me in mind; let us go aside into that school, which is open.

Bene mones; secedámus in auditórium illud, quod est apértum.

J How finely do we sit here! Come on, let us talk freely.

Quàm aptè hic sedémus! Agè, loquámur líbere.

R Are the Vintages done?

(demiæ? Súntne *prácte* vestræ vin-

J Quite.

Omníno.

R How much time have you spent in the whole work?

Quantum témporis posuístis in toto ópere?

J About fifteen days.

Dies círciter quíndecim.

R Was you always there then?

Tu ígitur semper interfuísti?

J I missed not a day.

Nullum intermísi diem.

R What did you do?

Quid agébas?

J I often gathered grapes.

Uvas sæpiùs colligébam.

R You should joyn something else with the verb *I gathered.*

Cum verbo *colligébam* debuísti áliquid addere.

J What, I pray you!

Quidnam, quæso?

R *And I eat them.*

Et edébam.

J What needed that? no body can make any doubt of that.

Quid opus fuit? De hoc nemo dubitáre potest.

For who gathers good and ripe fruit, but he eats even of the best?

Quis enim fructus bonos & matúros legit, quin edat etiam ex óptimis?

R Truly, you say well; O brave, I commend your answer.

Profectò rectè lóqueris; euge, respónsum laudo.

J Did you now think to have stop'd my mouth?

Jamne putábas *os occlusísse* mihi?

R I did not so much as think of that.

Istud ne cogitavi quidem.

J What then?

Quid ígitur?

1

R I did not expect ſuch a ready, and ſuch a **diſcreet anſwer.**

Non expectábam tam promptum támque *prudens reſponſum.*

J You have no cauſe to wonder. For as it is in the Proverb, *A fool ſometimes an anſwer wiſe may make.*

Nihil eſt quod miréris. Nam, ut eſt in Provérbio, *Sæpè étiam eſt ólitor verba opportúna loquútus.*

R Who are you beholden to for this Proverb?

Cui debes hoc provérbium?

J Maſter *Julian.* For he doth ſometimes dictate to us ſuch Proverbs as theſe, and fine ſentences out of good Authors.

Magiſtro *Juliáno.* Is enim dictat nobis interdum Proverbia ejúſmodi, & pulchras ſenténtias ex bonis authóribus.

R He takes a very good courſe for you; but at what hours doth he uſe to do it?

Optimè vobis cónſulit; ſed quibus horis id ſolet facere?

J Sometimes after Supper, and oft-times when we have nothing to ſay in the ſchool.

Nonnunquam à cœnâ, ſæpiùs autem cùm in auditório nihil habémus réddere.

R I wiſh they would all do ſo, ſo that they would not hinder our **daily ſchool-exercises!**

Utinam ſic omnes fácerent, dúmmodo non eſſent impédimento *quotidiánis ſcholæ exercitatiónibus!*

J You did well to put in that exception by the adverb *ſo that.* For there be ſome Uſhers, that ſo load their boyes with their dictates and private lectures, that they cannot diſcharge the ſchool ſufficiently.

Bene ſubjunxíſti iſtam exceptiónem per advérbium *Dúmmodo.* Sunt enim quidam pædagógi, qui ſuis dictátis & privátis lectiónibus ſic óner ant púeros, ut ſuos non poſſint in ſcholâ ſatisfácere.

R Thence it comes to paſs, that the Maſters themſelves do ſometimes complain of ſuch Uſhers;

Inde fit ut ipſi præceptóres interdum conquerántur de tálibus pædagógis.

But what do we?
Let us return to our diſcourſe which we had begun.
J Content.
R Was you always imployed in gathering grapes?
J That work is diſpatcht in two or three daies, becauſe ſuch **a great many labourers** are wont to be hired about it.
R What is done afterwards?
J The grapes are trodden, the wine is drawn out of the greater pipes, and is poured into hogſheads all under one, and then the grapes that are not yet ſqueezed, are put under the preſs in the wine-fat; and laſt of all, **the huſks and kernels of the grapes**, are carried out and thrown away.
R But you did not heed thoſe things.
J Yes, I minded them a little, for I was by when every thing was done, meerly to **call on the work-folks.**
R You was there then as an **Overſeer or Maſter of the work.**
J Yes, I was in good earneſt the Maſter of the work and the Overſeer. For my Father had made me the Overſeer.

ſed quid ágimus?
Redeamus ad ſermónem inſtitútum.
Placet.
Fuiſtíne ſemper occupátus in uvis colligéndis?
Opus illud in paucis diébus abſólvitur, proptérea quòd ità *magnus operariórum número* ad id locári ſolet
Quid deínde fit?
Calcántur uvæ, vinum hauritur è cupis majóribus, éâdem óperâ diffúnditur in dólia; deínde uvæ ipſæ nondum expréſſe ſubjiciuntur prelo in torculari; poſtremò exportuntur, & abjiciuntur *vinácea*.
Atqui non curábas iſta.
Imò curábam aliquâ ex parte. Nam agéndis ómnibus intéreram, maximè ut *ſolicitárem operarios*.
Ergò illic tanquam *præfectus, & quaſi magiſter óperum*.
Imò eram re verâ magiſter óperum & præfectus. Pater enim me præfécerat.

How

R How glad was you of that maſterſhip! What a goodly thing was it to ſee you with your gravity, commanding ſome, encouraging others, and chiding others!

Quàm gaudébas iſto magiſtério! quàm pulchrum erat vidére te cum tuâ gravitáte áliis imperántem, alios adhortantem, álios denique arguentem!

J Truly if you had ſeen me, you would have ſaid I had been another kinde of body than a ſcholar in the ſchool.

Profectò ſi vidiſſes me, dixíſſes álium eſſe, quàm in ſcholâ diſcipulum.

R **As far as I can perceive,** you was not idle.

ut video, non eras otióſus.

J Nay, like a good husband I did oft-times **put my hand to the work**, that I might **egge on the work folks** by my example.

ímò, ut bonus paterfamilias *adhibébam* ſæpenúmerò *manus óperi*, ut ipſos *operários* meo exemplo *inſtigárem*.

R Your father (as it appears) had preferred you to this office not without a cauſe.

Non abs re (ut apparet) pater te huic múneri præfécerat.

J Truly he had tried my diligence in other matters.

Nempe áliis in rebus expértus erat meam diligéntiam.

R Yet **bar bragging.**

Abſit tamen verbo jactántia.

J I mean ſo; but **I talk ſo freely, becauſe I talk with my friend.**

Ego ſic intélligo; ſed *liberè ſic loquor, quia cum familiári meo.*

R But let us go on. What ſtore of wine have you?

Sed pergámus. Quanta eſt vobis vini cópia?

J Indifferent, as is ſaid to be almoſt every where this year: although we have **Claret-wine in abundance**, yet have we not white ſo.

Mediócris, qualis ferè hoc anno ubique eſſe dícitur: tametſi *vinum rubéllum* habemus *affátim*, album non item.

But whatſoever it is, we are content with it, and receive it at the hand of God with thankfulneſs.

Veùm quicquid eſt, contenti ſumus, & de manu Dómini cum gratiarum actióne recipimus.

R How many hogſheads have you filled?

Quot impleviſti dólia?

J Forty, or thereabout; but they are ſome bigger than otherſome.

Plus minùs quadragínta; ſed ſunt alia aliis majora.

R O ſtrange! Do not you think it **a great increaſe?**

Papæ! Non tibi vidétur *magnus proventus?*

J Sufficient indeed; but not **like the laſt years.**

Satis quidem; ſed *non proxímione annì ſuperióris.*

R What makes matter?

Quid refert?

The leſs quantity there is, the more it will be ſold for.

Quanto minor eſt quántitas, tanto etiam pluris vendétur.

J So it commonly comes to paſs.

Sic ferè ſolèt eviníre.

But do not you think I have told you enough about vintages?

Sed non tibi vídeor ſatis narraſſe ne vindémiis.

R What would you have elſe? Becauſe we cannot tend ſo well, I will know ſomething of you too concerning the fruits of trees.

Quid præterea deſideras? Quóniam ſic abundámus oria, volo étiam áliquid ex te audíre de frúctibus árborum.

For it is, as it were, another vintage.

Eſt enim quaſi áltera vindemia.

Have you not great ſtore?

Non habétis multos?

J **Boarded-chamber floores** full, ſuch is Gods bounty to us.

Plenis tabulátis, quæ eſt Dei benignitas.

R When were they gathered?

Quando collécti ſunt?

J Our folks gathered them when we made wine.

Quo témpore vinum faciebámus, familia colligebat.

R What kinds of ſuch like fruits have you?

Quæ ſunt vobis ejuſmodi frúctuum génera?

J Apples, pears, cheſnuts, wall-

Mala, pyra, caſtáneæ, ju-

wall-nuts; but there is great variety of apples and pears.

glándes; ſed malórum & pyrórum multa eſt varietas.

R What quinces, have you none of them too?

Quid cotónea, non etiam habétis?

J Yes, we have of them, but they are contained under the kinde of apples, whereupon they are called **Quince-pears** by another name.

Imò habémus, ſed ea ſub malórum génere continéntur; unde & álio nomine appellántur *mala cydónia.*

R But what did you bring at your coming back hither?

Quid autem attuliſti huc rédiens?

J Nothing but **a little hand-basket of choice grapes**; but hereafter I ſhall have apples, pears and cheſnuts brought me **by ſackfuls** every week.

Nihil niſi *quaſillum uvárum ſelectárum*, ſed ſingulis poſthac hebdomádibus mihi afférentur *plenis ſaccis*, mala, pyra, caſtáneæ.

R In the mean time I pray you, give me ſome of your grapes.

Intérea da mihi, quæſo, áliquid ex uvis tuis.

J Let us go into my chamber, I will give you ſome there.

Eámus in cubilum meum, illic dabo tibi.

R Truly I am ready, let us go.

Equidem paratus ſum; eámus

J There alſo we will conſider about repeating the laſt Colloquie againſt Monday; for, as I think, our Maſter will look for that eſpecially.

Illic étiam agémus de repeténdo ultimo in diem Lunæ Colloquio; nam, ut opínor, id præcéptor inprimis éxiget.

Col. 17. *Euſtátius. Boſcomélius.*

Col. 17. Euſtáthius. Boſcomélius.

E I heard your father is come into the School or College to day.

Audívi patrem tuum veníſſe hódie in Gymnáſium.

You

B You heard the truth.
E Wherefore came he?
B That he might **pay my master for my table,** and withal that he might commend me unto him
E Had he never commended you?
B Yes, very often.
E What doth he mean by his so often commendation?
B **He loves me entirely.**
E What then?
B And therefore he desires I should be diligently taught.
E What if he commend you, that you may be whipt the oftner?
B Perhaps that is the reason; but what then? he doth not therefore love me the less.
E How do you gather that?
B **Because correction is as necessary for a child as meat and drink.**
E You say true indeed, but **few men are of that opinion; for there is nobody, but had rather have a bit then a knock.**
B That is natural to all, who denies it? but nevertheless **correction is to be born patiently, especially if it be just.**

Verum audivísti.
Quâ vénerat grátiâ?
Ut *pro meis áliméntis præceptori numeráret pecúniam*; simul ut me illi commendáret.
Nunquàm ne te commendârat?
Imò, sæpissimè.
Quid sibi vult istâ commendatióne tam frequénti?
Amóre verò me prosequitur.
Quid tum?
Ideò cupit me diligenter erudiri.
Quid si commendit, ut sæpiùs vápules?
Ea est fortasse causa; sed quid inde? non propterea me dilígit minùs.
Unde istud cólligis?
Quia *púero tam necessária est correctio, quàm alimentum.*
Verum quidem dicis, sed *pauci ità júdicant*; *Nemo* enim *est, quin panem quàm virgam malit.*
Istud est naturále omnibus, quis negat? sed tamen *patienter ferénda est pœna, præsértim justa.*

This

E This ſentence is in our little book of good manners.
Hæc habétur in libéllo moráli ſenténtia.

What thou deſerv'ſt to bear, bear without grudge.
Quod méritò páteris, patiénter ferre meménto.

But what if the correction be unjuſt?
Sed quid ſi pœna ſit injuſta?

B That alſo muſt be endured nevertheleſs.
Ea quoque patiénda eſt nihilóminus.

E For whoſe cauſe?
Cujus cauſâ?

B For Chriſts cauſe, who ſuffered a moſt unjuſt, and that a moſt bitter death too, for our ſins.
Propter Jeſum Chriſtum, qui mortem injuſtiſſimam, eámque acerbiſſimam, tulit pro peccátis noſtris.

E I wiſh we could think upon that, as oft as we ſuffer any thing.
Utinam id nobis in mentem veníret, quóties áliquod patimur.

B The Maſter doth often put us in mind of it, as oft as there is occaſion. But **he talks to them that do not hear him**, as the Proverb ſays.
Præceptor id nos ſæpè monet; quoties occurit occáſio. Sed *ſurdis narrátur fabula*, ut eſt in provérbio.

E Therefore let us ſtrive to be more diligent hereafter.
Ergò demus óperam, ut ſimus poſthac diligentióres.

B God grant we may do ſo.
Ità faxit Deus.

Col. 18. *Grandinus. Thomas.*

col. 18. Grandínus. Thomas.

G Why was you not at the Sermon to day?
Cur non interfuíſti hodiérnæ concióni?

T **I was buſie in writing letters.**
Occupátus eram in ſcribéndis líteris.

G Could you not **put off your buſineſs?**
Non póteras *differre negótium?*

T **The Carrier was in haſte.**
urgébat tabellárii feſtinátio.

G But our Maſter teacheth us
Atqui præceptor docet nos that

that all things must be omitted for Gods service.

T He teacheth us so indeed, and I make no doubt of it; but we are never so perfect, but we often neglect God for these earthly things.

G That is naught.

T Indeed stark naught; but we are always (but) men, unless God change us by his Spirit.

But (I pray you) tell me, was it a throng auditory?

G Not very throng, as it uses to be.

T How was that?

G Do you not know that the people are busie now in their grape-gathering?

T I know it; but cannot men bestow one hour in Gods service?

G It is not for me to give you an account of this matter. I only say this: *when his fault checks him, 'tis the teachers shame.*

T O strange! how you have hit me home! Farewel: I will not speak a word more.

G So wiser then another time.

ómnia postponénda esse Dei negótiis.

Docet quidem, neque id mihi dubium est; sed nunqam sumus ádeò perfécti, quin sæpè Deum terrénis istis postponámus.

Istud malum est.

Pessimum verò; sed semper hómines sumus, nisi Deus nos Spiritu suo immutáverit.

Sed dic (quæso) fuítne *frequens auditórium?*

Non admodum, *pro more solito.*

Unde fit istud?

Ignóras pópulum nunc esse occupátum in vindémiis?

Non ignóro, sed non possunt homines divínis rebus unicam horam impéndere?

De hoc non est meum tibi réddere rationem.

Hoc tantùm dico: *Turpe est doctóri, quum culpa redárguit ipsum.*

Papæ! *quantum cólaphum impegísti mihi!*

Vale: *verbum non amplius addam.*

Esto alias prudéntior.

	Col. 19. *Molinæus. Carrarius.*	Col. 19. Molinæus. Carrarius.
M	You are to go away then to morrow (as I hear.)	*Tu igitur cras (ut audio) discessúrus es.*
C	To morrow, if God give leave.	Cras, *si Dóminus permíserit.*
M	What now! why so soon?	Eho! cur tam citò?
C	My father is urgent upon me.	Urget me pater.
M	Nay, you are urgent upon your father.	Imò, tu urges patrem.
C	Do you think so? How can I urge my father?	*Itáne tibi vidétur?* quómodo patrem urgére possum?
M	By continual sending of letters.	Assiduâ missióne literárum.
C	I only writ once, that the breaking=up=time was neer.	Tantùm semel scripsi *instáre vacatiónem scholásticam.*
M	When did you send your letter?	Quando misit lítears?
C	The last week.	*Hebdómado superiori.*
M	On what day?	Quo die?
C	On Friday.	Veneris.
M	What will you do at home?	Quid fácies domi?
C	The vintage is nigh, and other fruits must be gathered in the mean time.	Instat vindémia, ínterim colligendi sunt fructu árborum.
M	You might tarry till the breaking=up=day.	Póteras expectáre *dimissionis diem.*
C	I do not know when it will be.	Néscio quando sit futúrus.
M	I hope it will be at the next weeks end.	Spero fore *ad finem proximæ hebdómadis.*
C	But that is not in our power to determine.	Sed *istud non est in nostro situm arbitrio.*
M	No, nor in the Masters indeed.	Nè in præceptoris quidem.

Whose

C Whose then?
M Only Gods, who guideth mens purposes by his own appointment.
C But Satan seems sometimes to sway them.
M As far as God gives him leave. But let us leave these things to wiser men.
C That is more safe. For the Proverb doth admonish, that the Shoo-maker should not meddle beyond his last.
M We have oft-times heard that of the Master.
C He hath also taught us more than once that saying of St. *Paul*, *Be not high minded, but fear.*
M He hath that also often in his mouth, Do not meddle with things beyond your reach.
C But do you not hear it ring for the Supper?
M The sound of the bell is yet in my ears.
C Let us go into the hall, that we be not away from prayers.
M I will come and take my leave of you to morrow before you go.

Cujus ígitur?
Solíus Dei, qui hóminum consília suo nutu gubérnat.
Atqui Satan vidétur interdum gubernáre.
Quantum Deus ipsi permíttit. Sed *ista sapientióribus relinquámus.*

Tútius est: Monent enim Proverbum, *Ne sutor ultra crépidam.*

Sæpè istud ex præceptóre audivimus.
Idem quoque non semel dócuit nos illam Pauli sententiam, *Noli altum sápere, sed time.*
Illud étiam frequénter habet in ore, *Altióra te nè quæsieris.*
Sed audin' tu ad cœnam signum dari?
Adhuc pulsat aures meas tintinnábulum.
Eámus in aulam, *nè desimus precatióni.*

Cras ante discéssum te salutábo.

Col. 20. *Petrinus. Croteránus.*

P In what kind of ſport have you exerciſed your ſelf to day?

C For wall-nuts.

P Have you wonne any thing?

C Nay, I have loſt.

P You had bad fortune then.

C I know not what fortune, only I know it hath befallen through my default, but ſo as God would it.

P Why would *God have it ſo?*

C That I may learn hereby to bear more grievous things, when they befall me.

P As if God regarded children's play.

C He doth regard it indeed; moreover nothing comes to paſs in the world without Gods providence.

P Are you grown ſo wiſe? who taught you thoſe things?

C Have not you your ſelf heard them very often of our Preacher?

P It may be I might have heard them, but what ſhould I do? my memory is but weak.

Col. 20. Petrínus. Croteránus.

Quo ludi génere hódie te exercuísti?

Juglandium.

Ecquid lucri feciſti?

Imò, pérdidi.

Fortúna igitur tibi advérſa fuit.

Neſcio quæ fortúna; tantûm ſcio, meâ culpâ id accidiſſe, ſeû ità volente Deo.

Cur *Deus id vóluit?*

Ut hinc diſcam ferre gravióra, quum acciderint.

Quaſi verò Deus *luſiones puerórum* curet.

Curat profecto; quinétiam *nihil fit in rerum natúrâ ſine divína providéntiâ.*

Siccine Philoſophàris? Quiſnam te iſta dócuit?

Non tute audiviſti tóties ex concionátore noſtro?

Fíeri poteſt ut audíerim? ſed quid agam? *Fluxa eſt mihi memória.*

That

C That is, because you do not exercise it.

P How is it to be exercised?

C First by diligent attention, that is, by diligently minding what things we have heard or read; and then by often repeating the same; and lastly by teaching others what we have learned.

P Those things are often prest upon us by the Master; but (wo is me!) **how carelessly negligent am I?**

C So we are all, unless the Spirit of God quicken us.

P What shall I do then?

C Awake, my *Petrinus*, make towards God with all thy heart, and with all thy strength pray unto him continually and devoutly; be vigilant, **shun them that are naught, keep company with them that are good**, and make them familiar to you by your courteous behaviour.

P **What shall I get by it at the last?**

C Do you ask? if you use your self to this kinde of carriage, the Lord God will in his goodness have mercy upon you, and you shall perceive your mind to be altered in a short time.

Nimirum, quia illam non exerces.

Quómodo exercénda est?

Primùm diligénti attentione, hoc est, diligenter advertendo ea quæ audívimus, aut légimus; deínde éadem sæpè repeténdo; denique docendo álios ea quæ didícimus.

Ista nobis sæpiùs inculcántur à præceptóre: sed (me míserum!) *quam supína est hæc mea negligentia?*

Sic sumus omnes, nisi Spíritus ille Dei nos éxcitet.

Quid ígitur faciam?

Expergíscere, mi Petríne, toto ánimo, totísque viribus ad Deum aspira, illum assíduè & pro affectu precáre, vigilans esto, *pravos fúgito, versáre cum bonis*, tum móribus facillimis effice ut eos tibi familiáres reddas.

Quid tandem consequar?

Si te istis móribus assuéfeceris, Dóminus Deus suâ clementiâ tui miserébitur, brevique ánimum tuum immutátum sentíes.

P O what a ſeaſonable meeting hath this been to me!
I intreat thee *Croteránus*, that we may talk oftner together.
C **There ſhall be no failing on my part,** as oft as we are both at leaſure.
P I thank you heartily.
C You have no reaſon to thank me.
Let us get us into the School.

O quàm opportúnus hic mihi congréſſus fuit?
Obſecro te, mi *Croteráne*, ut ſæpiùs colloquámur.
Per me non ſtabit, quóties utrique licébit per otium.
Grátias ago máximas.
Non eſt quod agas.
Recipiámus nos in auditórium.

Col. 21. *Giles. Maſſuèrius.*

Col. 21. *Ægidius. Maſſuérius.*

Æ Why did you **ſcatter peaſe up and down** here?
M When?
Æ After dinner.
M I did it **for my mindes ſake.**
Æ But whence had you thoſe peaſe?
M I took them out of **a Trey,** where they were laid up that they might be ſodden to morrow.
Æ Ought you to do evil for your minds ſake?
M I did not think that was any harm.
Æ Not to be any harm **to tread bread under your feet?**
M **I would be loth to do that.**
Æ Why would you be loth?

Cur hìc *diſpergébas piſa?*
Quando?
Poſt prándium.
Id faciébam *ánimi cauſâ.*
Sed piſa illa unde habúeras?
Accéperam *è conchulâ*, ubi repóſita erant, ut cráſtino die coquéréntur.
Debuiſtíne ánimi cauſâ malum fácere?
Non putábam id eſſe malum.
Annon eſſe malum *conculcáre panêm pédibus?*
Iſtud ego nollem facere:
Cur nolles?

M Because **bread is very necessary for us.**

Quia panis est nobis maximè necessárius.

Æ God hath created both peaſe themſelves, and other things which are eaten for our uſe.

Et piſa ipſa, & cætera quæ eduntur, Deus in uſum noſtrum creavit.

Æ I am not ignorant of that; moreover, I am content to eat **peaſe**, if they be **well ſodden**, and **ſeaſoned**.

Non ignoro illud; quinétiam, *piſis* libenter veſcor, ſi *bene cocta & condita* ſint.

Æ Beſides, would you miſuſe your own things?

Prætérea velléſne abúti rebus tuis?

M No

Minimè.

Æ Much leſs ought you to miſuſe other folks.

Tantò minùs aliénis debes.

M **I know that well enough.**

Iſtud ſatis intélligo.

Æ Therefore you have not done well.

Ergò non rectè feciſti.

M I confeſs I have not done well, yet with no ill intention.

Non rectè fáteor, non tamen ánimo malo.

Æ Why then did you do it?

Cur îgitur feciſti?

M **My fooliſhneſs ſet me upon it.**

Mea ineptia me ad illud incitávit.

Æ What have you deſerved thereupon?

Quid indè meruiſti?

M A whipping.

Plagas.

Æ You ſay well, but (I ſuppoſe) not from your heart.

Rectè dicis, ſed (opinor) non ex ánimo.

M Yes indeed: I pray you, do not complain of me.

Imò certè, nè me accúſes oro.

Æ Seeing you confeſſe it of your own accord, I will not complain of you; for the Maſter hath very often told us that that was his mind.

Quandóquidem ſponte fatéris, non accuſábo: ſic enim velle ſe dixit præceptor ſæpiſſimè.

What

M What ſaid he ?
Æ That we ſhould complain of no body to him **about ſuch ſmall matters**, who did but willingly acknowledge his fault.
M **Therefore, I ſhall be beholding to you**, *Giles*, **for that kindneſſe**.
Æ I would not have you be beholding to me for this matter, but pray to God with me, that he would deliver us from evil.
M We pray openly in the School every day, four or five times.
Æ What then ?
M And beſides privately, **as oft as we go to meat**, as oft **as we go to bed**, and as oft **as we riſe out of bed**.
Are not theſe things ſufficient ?
Æ Beſides theſe, our Maſter doth oft admoniſh us, that every one go aſide ſometimes ſomewhither into a private place to pray for himſelf; do you not remember it ?
M I remember it very well; but (as you know) it ſeems to be an hard matter for boyes to uſe themſelves to private prayer.
Æ And yet it would be very

Quid ille dixit ?
Ut *de ejuſmodi leviòribus* néminem ad ipſum deferámus, qui modò culpam libens agnóverit.

Iſtud ergò beneficium tibi debébo.

Nihil velim mihi débeas hoc nomine; ſed mecum precáre Deum, ut à malo nos líberet.

Quotidie in ſcholâ quater aut quínquies palàm precámur.
Quid tum ?
Prætérea privátim, *quóties cibus ſúmitur*, quóties *cúbitum itur*, quóties *cubitu ſurgitur*.

Nónne ſatis hæc ſunt ?

Præter illa, ſæpè monet Præceptor, ut interdum pro ſe quiſque precandi cauſâ ſecédat aliquò in ſecrétum locum; meminiſti ?

Mémini probè: ſed (ut ſcis) difficile vidétur eſſe, ut pueri ſecrétis précibus aſſuéſcant.

Et tamen paulátim aſſué-

	good to uſe themſelves by little and little.		ſcere óptimum fúerit.
M	God himſelf will ſtir us up, and uſe us to that thing in time.		Progréſſu témporis Deus ipſe noſter ad eam rem nos incitábit atque aſſuefáciet.
Æ	We are to hope it will be ſo, if ſo be that we profit well, both in the reading and the hearing of his Word.		Jtà fore ſperándum eſt, ſi tamen in verbi ejus tum lectióne, tum auditióne ſeduló proficiámus.
	Col. 22. *Varro. Craſtinovánus.*		Col. 22. *Varro. Caſtrinovánus.*
V	How is it that you came ſo ſoon from your Uncles to day, eſpecially ſeeing there was a feaſt?		Quid eſt, quod hódie tam citò à patruo redíeris, præſértim cum fúerit convívium?
C	What ſhould I have done there any longer?		Quid illîc feciſſem diútius?
V	You ſhould have tarried till the Supper, thar you migh eat of **what was left at Dinner.**		Cœnam expectaſſes; ut éderes de *prandii reliquiis.*
C	I had eaten enough at Dinner.		Satis éderam in prándio.
	Beſides, my Uncle bade me go along with my Maſter home again, whom I had brought to the feaſt.		Prætérea, juſſit pátruus ut domum redúcerem præceptórem, quem ego ad convívium deduxeram.
V	What did thy Kinſman thy Uncles ſon?		Quid frater tuus patruelis?
	Why did he not come back with you to the School?		Cur in ludum vobíſcum non rédiit?
C	His Mother ſtayed him **for a day or two.**		A matre reténtus eſt *in unum aut alterum diem.*
V	Why ſo?		Quámobrem?
C	**That his cloathes might be mended.**		Ut *illi reſarciántur veſtiménta.*

That

V That care belongs to Women. But come on, becauſe we are now at leaſure, I pray you, tell me ſomthing concerning the Feaſt.

Illa eſt muliérum cura. Sed agè, quóniam nunc otióſi ſumus, narra mihi (quæſo) aliquid de convívio.

C What do you deſire to know concerning it?

Quid de illo ſcire cupis?

V Firſt, who were the gueſts, then how dainty & ſumptuous the feaſt was.

Primùm qui convivæ fúerint, deinde quàm lautum & opíparum convívium.

C Theſe were the prime gueſts, four Penſionaries, the **Depuey Governour of the City**, and other two of very great note, **of the company of Aldermen.**

Convívæ fuêrunt hi præcipui, quátuor Syndici, *ſubpræfectus urbis*, & alii duo primæ notæ *è Senatórum número.*

V Do you know them?

No ſtin'?

C **By ſight** indeed, but **I cannot hit on their names.**

De facie quidem; ſed *córum non ténuo nómina.*

V Was there none elſe?

Nullíne prætérea?

C **Two of my Uncles near acquaintance.**

Duó ex pátrui mei familiáribus?

V **How high did our Maſter ſit?**

Quotus accumbebat præcéptor?

C I did not mind how high he ſat, but he was **almoſt in the middle of the Table, over againſt my Uncle.**

Quotus eſſet non obſervávi; ſed erat *in mediâ ferè menſâ, è contráriâ parte mei pátrui.*

V But where ſat you?

Tu verò?

C O you fool, that askeſt ſuch a queſtion!

Hui ineptè, qui iſtud rogas!

Should I, **mean fellow**, ſit down with ſuch great men?

Egóne *homúnculus* cum tantis viris e pulárer?

It was honour enough to me

Satìs hoc mihi honorificum tha-

that I waited at the table.

V Were there no Women?

C None but my Uncles Wife, who sat **at the lowest end of the Table.**

V Why sat she **so low?**

C She had a minde so her self, that she might **more conveniently rise ever and anon, to keep better order in attendance.**

V What did her son?

C He sat by his Mother.

V I am satisfied as concerning the guests; now I shall look for something concerning the feast.

C **You impose upon me a very weighty and hard task,** especially considering my memory; but forasmuch as (you say) we have got a little more leasure this afternoon, I will do my best, **that I may satisfie your desire in some part.**

V **You shall do me a kindnesse.**

C Yet on that condition, that you do me **as good a turn, if ever there be occasion.**

V **You have no reason to make any question of this.** Begin.

C But I will sit in the meantime, because **it is a long story.**

fuit, quod ministrátem.

Nullæne erant mulíeres?

Nullæ præter uxórem pátrui, quæ quidem sedébat *in mensâ extrémâ.*

Quid item tam *remóta?*

Sic vóluit ipsa, ut *idéntidem commódius surgeret propter ordinem ministérij.*

Quid filius?

Juxta matrem assidébat.

Hábeo de convívis; nunc expectábo de convívio.

Onus mihi valdè magnum impónis ac difficile, máximè propter memóriam; sed quando (ut dixisti) plúsculum otii nacti sumus hoc promeridiáno témpore, dabo équidem operam, *ut áliquâ ex parte expleam desiderium tuum.*

Pergrátum mihi fécerís.

Eâ tamen lege ut *par pari referas, si quando dábitur occásio.*

De hoc nihil est quòd dúbites. Incipe.

Ac ego intérea sedére volo, quia *longa est narrátio.*

Let

V **Let us go under the Gallery**, that we may talk the more commodiously in the shadow.

Eámus sub pérgulam, ut in umbra commódiùs fabulémur.

C Hear me now.

Audi nunc jam.

V Because (as you say) it is a long story, tell me first at what a clock they sat down?

Quia (ut ais) longa est narrátio, dic mihi primùm quorâ horâ accubitùm est?

C Almost at ten.

Ferè decimâ.

V At what a clock did they rise?

Quotâ resurréctum?

C A little afore noon.

Paulò antè merídiem.

V Did they all sit well?

Sedebántne omnes commodè?

C Very well.

Commodissimè.

V **Now fall to the business.**

(dè?

Nunc ad rem aggrédere.

C Take the preparatives then.

Accipe igitur mensæ præludia.

V Set them on when you please.

Appóne quum voles.

C First, there were set upon the table **little thin wafers**, sweetned after the Bakers fashion with **Hypocrasse**.

Imprimis appósita sunt tenélla crústula, mellíti ópera pistóris cùm aromatite.

V A very fine beginning indeed, and fit to gain their affections.

Optimum sanè exórdium & ad conciliándos ánimos aptissimum.

C I pray you forbear those interruptions, **for fear my memory should be confounded.**

Omitte, quæso, istas interpellatiónes, nè mihi perturbétur memória.

V Hereafter I will not interrupt you, unless there be occasion to ask you something.

Posthac non interpellábo, nisi si quid opus erit requirere.

C There followed **salt-gammons, chitterlings dried in the smoak, sausages, neats-tongues,**

Sequutæ sunt pernæ sálitæ, bílla infumáta, ducánitæ, linguæ búbulæ, sale quoque & fumo induratæ.

hardened also with salt, and smoak. And these were to stir up their appetite, **& to make them thirsty.**

V As though indeed one could not become thirsty enough with the heat and scorching of the Sun.

C Thus skilfull Feasters use to do.

V I am willing to hear these things, especially seeing you expresse them all in proper and significant words.

Go on still.

C In the same order there were set amongst hand-**sallets of Cabbage-Lettices,** the **gizzards** of **Birds** fryed, **Florentines of Veal,** and whole yolks of Egges.

And thus much concerning the Preparatives, which was the **first course.**

V Did they not drink any thing in the mean time?

C **A Question not befitting a man.**

For who would spare wine here?

Scarce three, and the lustiest amongst us, **were enough to fill drink.**

But I will treat of Drinks afterwards, let me dispatch the Meats.

Atque hæc ad excitándam appeténtiam, & *sitim acuéndam.*

Quasi verò non satìs acuerétur solis æstu & fervóre.

Sic docti sólent fácere convivatóres.

Isthæc audio libenter, præsértim cùm éxprimas ómnia própriis & significantibus verbis.

Perge porrò.

Eodem ordine interpósita sunt *acetária è lactúcis capitâtis, avium inteſtina* frixa, *minutális ex vitulino, cùm óvorum vitellis íntegris.*

Et hæc háctenus de præludiis, qui *primus missus* fuit.

Nihil ínterim bibitum est?

Indigna homine quæstio.

Quis enim vino hîc párceret?

Vix tres, & quidem strenuissimi, *fundendis pótibus sufficiebámus.*

Sed de pótibus agam postérius; sine me cibos expedíre.

Well

T Well, I give you leave.

C These were for the most part **in the second course Pies, Chickens** boyled with Lettice, Beef, Mutton, Veal, **Pork, fresh** and poudred, **Flesh-pottage** daintily seasoned with the yolks of Egges, Saffron and Verjuyce, and some **brothes made of Herbs.**

Agè. sino.

In secundo missu hæc ferè fuérunt, *artocreæ, pulli gallinácei* elixi cùm lactúcis, búbula, vervecína, vitulína, *suilla recens* salsa, *jus carnium* ovórum vitéllis, croco, & omphácio suavíssimè condítum, aliquot item *júscula ex oleribus.*

V Here imagine they talk'd more then they ate, because indeed the Roast-meats were expected.

Hìc plùs opínor fabulátum, quàm esum fuisse, quia scilicet assa expectabántur.

C They had scarcely touch'd the Table, when we were bidden to take them away.

Vix mensam attigerant, quum illa tollere jussi sumus.

I come therefore to the third course, in which these Roast-meats were served up, **Chickens, young Pidgeons, fat Gosling** and **Pigs,** likewise **rabbets, shoulders of Mutton**; and last of all, **Venison-Pasties** of two sorts.

Venio ígitur ad tertium missum, in quo assa hæc fuêrunt exposita, pulli gallinácei, *pulli columbíni, anséreuli, fáctiles*, & *suculi*, item *cunículi, armi vervecíni*; postremò, *sirina duórum* génerum, *opere pistório incrustáta.*

V What else?

C What? ho! (I had almost forgot it) there were a couple of Partridges set amongst them with a **leveret, green-beans** fryed, and **pease sodden in the shells.**

Quid prætérea?

Quid? hem! (penè prætermisi) duæ perdices interjéctæ, cum *lepúsculo, fabæ virides* frixæ, & *pisa cocta cum siliquis.*

V Was there no fish?

Nihílne pîscium?

You

C You put me in mind in a good time.

In témpore ádmones:

There was **a huge Trout**, which was cut into four parts, beſides the tayl; as alſo **a great Pike quartered** after the ſame manner.

Erat *trutta ingens*, quæ diviſa fúerat in partes quatuor præter caudam; *prægrandis* item *lúcius* ad eundum modum *quádripartitus*.

I forbear to ſpeak of the ſmall fiſhes, and them that were of a mean ſize, which were partly boyled, partly broyled or fryed, as alſo **freſh-water-Cray-fiſh**, all in a great abundance. But theſe things were rather for oſtentation than neceſſity; for there was nothing almoſt taſted of them.

Taceo minútos piſces & mediocres; partim elíxos, partim aſſos aut frixos, item *cancros fluviátiles*, magno ómnia número. Sed hæc magis ad oſtentatiónem, quàm ad neceſſitátem: de iis enim ferè nihil guſtátum eſt.

V You ſeem to have omitted one thing.

Unum mihi vidéris prætermiſiſſe.

C What is that?

Quid illud eſt?

V Had none any **ſauces to dip in?**

Nullíne erat *intinctus?*

C Yes, **dainty ſauces** to dip in, were fitted almoſt to every meſſe, which the Cook had **neatly contrived** with admirable skill.

Imò ſingulis propémodum férculis ádditæ erant *ſcitiſſimi ſapóris embámmata*, quæ coquus ipſe miro artifício *concinnáverat*.

Nor were there wanting **Capers** in oyl and vineger, limons, **pickled Olives with their pickle**, roſe-vineger, and **green-ſauce.**

Nec verò defuerunt *cappárides* ex óleo & aceto, mala citrea, *olivæ conditívæ cum ſuâ múriâ*, acétum roſáceum, *ſuccus oxálidis*.

V O how many and how great provocations to gluttony!

O quot & quanta gulæ incitaménta!

Say

C Say with all hinderances to body and mind.

Adde étiam córporis & ánimi impediménta.

V But I pray you, what was the laſt act of the Comedy?

Sed quis, quæſo, fuit ultimus actus fabulæ?

C At the laſt, when no body eat either fiſh or fleſh, my Uncle bade **the banqueting diſhes** to be ſet on the table, amongſt which theſe are the chief.

Tandem cùm jam nec carnes nec piſces ullus éderet, jubet pátruus appóni *bellária*, in quibus hæc fuérunt præcipua.

Very fat new cheeſe, and likewiſe old of many ſorts, **tarts, pan-cakes, rice boyled in milk and well ſugared, carly-pe peaches, figs, cherries, raiſins, dates, junkets to be eaten to bedward, conſerves** of many kindes, and others, which I do not now remember.

Caſeus recens pinguiſſimus, itémque vetus multiplex, *ſcribliæ, placéntulæ, oryza in lacte cocta, & bene ſaccharáta, perſica præcocia, ficus, céraſa, uvæ paſſæ, caryótæ, tragémata ſerótina, ſalgama* multórum génerum, &ália, quæ nunc mihi non occúrrunt.

To conclude, **there was ſuch an abundance of all ſorts of meats, that the Table it ſelf could ſcarce hold them.**

Tanta denique *fuit ómnium eſculentórum affluéntia, ut menſa ipſa vix ſuſtinéret.*

What do you aſk? the **round trenchers**, and **little ſquare trenchers** were changed three or four times.

Quid quæris? quater aut quínquies mutáti ſunt *orbes & quádrulæ.*

We carried back **the groſſe and courſer meat**, ſo the moſt part whole into the Kitchin; ſo few laid a finger on them for the ſtore of more delicacies.

Cibos craſſos & durióres magnâ ex parte íntegros in culinam referebámus; ádeò pauci attigérunt, propter delicatiórum cópiam.

V What doth ſuch abun-

Quid confert tanta cibaridance

dance & variety of meat do good.

C To overcharge the ſtomach, and breed very many Diſeaſes.

But what ſhould one do?

Thus folk live now adayes for the moſt part.

V They that feaſt ſuch great perſons, ſeem to ſtrive for abundance, preparation, pomp and delicateneſſe.

C And yet (as I hear) amongſt the Laws of this City, there are ſome againſt too much ſumptuouſneſſe.

V **Laws are ſilent at feaſts** that by the way we may wreſt ſomething out of *Tully* to our purpoſe.

C Do you think that all gueſts are taken with that **extraordinary exceſſe of expences?**

V I do not think it, unleſſe (perhaps) they be **gutti-guts**, or **riotous perſons**, or ſuch **belly gods** (as I may ſay) **as Apicius was.**

But what is the reaſon?

C Do you aſk?

Not only the folly, but alſo the madneſſe of them that make Feaſts.

V *The moſt of men are ſick of that Diſeaſe.*

órum abundántia & diverſitas?

Ad gravándum ſtomachum, & morbos complúres generándos.

Sed quid agas? *Sic ferè hoc tempore vivitur.*

Qui tálibus viris convívia táciunt certáre videntur de cópiâ, de apparátu, de ſplendóre & lautitiâ.

Et tamen extant inter hujus civitátis leges quædam (ut audívi) ſumptuáriæ.

Silent leges inter convívia, ut óbiter è Ciceróne detorqueâmus aliquid.

An putas omnes convívas illâ *ſúmptuum immanitáte* delectári?

Non puto, niſi fortè ſint *lurcónes*, aut *aſóti*, aut *Apiciâni*, (ut ita dicam) *ventriculæ*.

Cæterum quid eſt cauſâ?

Rogas?

Convivatórum non modò ſtultítia, ſed etiam inſánia.

Máxima pars hóminum morbo jactátur eódem.

As

As *Horace* ſaith.
C But let us forbear this judging others, according to the Proverb, *Let not the Shoemaker, &c.*
V Let us return then to our purpoſe.
What wine was ſerved to the Table?
C If you enquire concerning the colour, there was white, dark-red (*i.e.* **Alecant**) yellowiſh, blood-red, and ſundry ſorts of wine of ſeveral colours.
If concerning their goodneſſe: they were all for the moſt part very **rich**: but they chiefly commended that ſort of wine out of **Burgundy**, which is commonly called *Arbois* wine or Malmſie:
V Whence was this fetch'd?
C Out of my Uncles Wine-celler.
V Hath he much of this ſame ſort?
C Two hogſheads of **Claret-wine**, and two of **moſt pure white-wine.**
V How ended the Dinner?
C When my Uncle ſaw the gueſts almoſt weary with eating and drinking, and talking; he commanded wine to be filled for every one, and **inbited all to the drinking of the laſt health.**

Ut ait Horátius.
Sed nos hanc cenſúram omittámus, juxta provérbium, *Ne ſutor, &c.*
Redeámus ígitur ad propóſitum.
Quale *vinum* appóſitum eſt?
Si de colóre quæris, *album, nigrum, fulvum*, ſanguineum, deque ſingulis colóribus vina multiplícia.
Si de bonitáte: ómnia ferè *generoſiſſima*; ſed imprimis commendábant illud vini genus ex *Burgúndiâ*, quod vulgò vocátur *Arbóſium.*
Unde hoc petebátur?
E patrui celſâ vinâriâ.
Habétne multum ejúſmodi?
Duos cados *vini helvélli*, duos item *albi limpidiſſimi.*
Quis fuit prándii éxitus?
Ubi videt pátruus convívas omnes penè deféſſos cdéndo, bibéndo, colloquéndo; tunc vinum infúndi jubet ſinguls, & *omnes ad extrêmum potum invitat.*

Here

Hereupon all things are orderly taken away.

Broadfine linnen towels are ſpread upon the table; **ſweet water** is given them to waſh their hands withall lightly; I and my Uncles ſon, as we uſed to do, ſay grace, and my Uncle with a loud voyce thanks all the company.

At the laſt, he that was the uppermoſt Penſionary, in the name of the gueſts gave publike thanks to the Maſter of the feaſt, **in a pretty handſome ſpeech**, and withall chid him, becauſe he had feaſted them with ſuch ſtately proviſion.

Nay, (ſaith my Uncle,) I pray you pardon me, becauſe **I have not entertained you ſufficiently according to your worth.**

When they had ſaid thus, they all roſe from the table, a great many **having taken their leave**, preſently went away, the reſt tarried ſtanding and talking in the Hall.

V What did you in the meantime, that had waited at the table?

C We got us into the Kitchin.

Hinc órdine tollúntur ómnia.

Inſternuntur menſis *latióra mantília ex lino tenuiſſimo*; datur *aqua odorifera* mánibus léviter abluendis; ego & patruélis de more, Deo grátias ágimus, ipſe verò pátruus clarâ voce grátias agit univerſo cœtui.

Tandem primus Syndicus, convivárum nómine, ſatis *accuráto ſermóne*, publicás agit grátias convivatóri, ſimul objúrgat eum, quòd tam munifico & ſumptuóſo apparátu convivátus fúerit.

Imò (inquit pátruus) mihi quæſo ignóſcite, *quòd vos pro dignitáte non ſatis ampliùs tractáverim.*

His dictis ſurgunt è menſâ univérſi, magna pars *vale dicto* ſtatim diſcédit, cæteri manent ſtantes & colloquéntes in aula.

Quid vos intérea qui miniſtraveratis ad menſam?

In culínam ad prándium

to

to dinner, and **there we made much of our ſelves**, at our own leaſure, and as we liſted our ſelves.

nos recépimus, corpus illic otioſè, & ex ánimi ſenténtiâ *curávimus*.

V Where was the Maſter in the mean time?

Ubi erat interim præcéptor?

C My Uncle had called him aſide to ſpeak to him.

Pátruus illum ſeórſum vocáverat ad allóquium.

V I think it was, that he might **commend** you and his ſon **to be better taken notice on.**

Credo, ut te & filium ſuum *de melióre notâ commendáret.*

C That is very likely.

Iſtud eſt veriſimile.

V Do you not know what was the occaſion of ſuch a great feaſt.

Neſcis quæ fúerit cauſa tanti convívii?

C What concerns it to me to know?

Quid meâ ſcire refert?

V It concerns me then ſo much the leſſe.

Tantò minùs ígitur meâ.

C **You make a good Collection**, and ſo I expected.

Rectè cólligis, & ſic expectábam.

V But I am no Logician.

Atqui non ſum dialécticus.

C You have naturall Logick.

Tibi eſt naturális dialéctica.

V Country folks have the ſame too.

Eándem habent & rúſtici.

C But come on, tell me in good earneſt, have not I **entertained you gallantly?**

Sed agè, dic mihi ſeriò, non ego *te tractávi magnificè*?

V I was never at ſuch a feaſt in all my life.

Tali convívio nunquam interfúeram.

C I am glad your appetite is ſo well ſatisfied.

Gaudeo ſtómacho tuo ſatìs eſſe factum.

V I thank God, who hath given us ſuch a pleaſant time of leiſure.

Eſt Deo grâtia, qui dedit nobis ótium tam jucundum.

The

C Let us riſe now at laſt, for I hear the boys are going from their play.

Surgámus tandem; nam audio púeros à luſu diſcédere.

Col. 23. *Paſtórculus. Paſcátus.*

Col. 23. *Paſtórculus. Paſcátus.*

Pa Tyt. *Who ſitt'ſt under the Mulberry tree,*
Art th' all alone ſo full of jollity?

Tytyre qui pátulæ réſides ſub tégmine fagi,
Túne hîc ſolus eris tam lætus, támque ſupínus?

P *O* Melibœus, *God gave me this leaſure,*
That mighty God, who for mans uſe and pleaſure
Made all, who gives food to each living thing;
Who ſea, and land, and heaven a covering
Hath fram'd; the great Creator whom we call.

O Mælibœe, *Deus nobis hæc ótia fecit;*
Ille Deus magnus, qui noſtrum fecit in uſum
Omnia, dans própriam cunctis animálibus eſcam:
Qui mare, qui terras, & quod tegit ómnia cœ'um
Cóndidit; ille ópifex rerum qui ſummus habétur.

Pa *Forbear theſe ſongs, I have forgotten all.*
My mind is ſomewhere elſe, I would conteſt

Cármina mitte loqui, nunc me liquére Camœnæ.
Eſt mihi mens álibi, cúpio certáre merendâ.

P *Fain for my drinking. Yet you may come reſt*
With me under this ſhade; for (as you ſee)
Here's room enough to hold both you and me.

Sed tamen hac mecum póteris reſidére ſub umbrâ;
Namque hic (ut cernis) locus eſt ſatis amplus utrique.

Pa Let us let verſes alone then, and betake us to our drinking.

Mittámus ergò verſiculos, & merendas noſtras conferámus.

P **There ſhall be no ſtop in me; let us examine our ſatchels**; come on, **open yours.**

Per me non ſtabit; ſcrutémur peras; agè, éxplica tuam.

Pa **Stay a little while**; Tell

Expécta parúmper; dic mihi me

me firſt, what have you for your drinking?

P Bread.

Pa As if indeed a drinking uſed to be without bread.

P **Poor folks have not always ſo much as bread.**

Pa You put me in mind in good time, we muſt put our **ſcraps** into their **Almſ-basket.**

P What if there ſhall be no ſcraps?

Pa At the leaſt there will be ſome bread left, and this will be enough.

But tell me without any more ado, **have you any meat?**

P What do you make any queſtion? my mother would not ſend me to the ſchool without ſome meat.

Pa Tell me then, what is it?

P Gueſſe.

Ps **I am no Prophet**, nor would I ſpend this drinking time in trifles.

P At the leaſt you ſhall **try how you can gueſſe**; concerning which thing we have heard ſomething already in Rhetorick.

Pa It is either Cheeſe or Fleſh meat that was left at Dinner.

P Neither.

mihi priùs, quid habes in meréndam?

Panem.

Quaſi verò ſine pane meréndа eſſe ſóleat.

Ne panem quidem páupcres ſemper habent.

In témpore ádmones, ponéndæ erant *reliquiæ* noſtræ in eorum *corbu'am.*

Quid ſi reliquiárum nihil fúerit?

Saltem reſtábit panis, & hoc ſatis erit.

Sed dic tandem, *nunquid habes opſónii?*

Etiam dúbitas? mater mea nunquam committeret, ut me in ſcholam mitteret ſine áliquo opſónio.

Dic ergò, quid eſt?

Divína.

Non ſum vates, nec velim hanc meréndæ horam in nugis térere.

Saltem *periculum facies*, *quàm váleas conjecturis*, quâ de re jam áliquid in Rhetóricis audívimus.

Aut cáſeus aut caro eſt reſídua ex prandio.

Neutrum.

Pa I pray thee tell me, that **we may frame our ſelves to our work.**

Dic ſodes, ut *accingámus nos óperi.*

P That I may torment you no longer, they be **early pears.**

Nè te diútius tórqueam, ſunt *pyra præcócia.*

Pa Say you ſo? it is **a nobelty**, I ſaw none yet this year.

Ain' tu? *res nova*, nondum hoc anno víderam.

P See you them now.

Vide nunc.

Pa How ripe are they?

Quám matúra ſunt?

P Why did you not ſay too, how good?

Cur non addis etiam, quàm bona?

Pa But I have not taſted them yet.

Sed nondum guſtávi.

P **You have given me a witty nip. Take and taſte.**

Satìs acùtè me reprehendis. Accipe & guſta.

Pa O ſtrange! how **mellow** they be! how **good** and **juicy**!

Papæ! quàm *mítia*! quàm *boni ſucci*!

P Ought we not juſtly to give thanks to our God, ſo bountifull a Father, who beſtows upon us that do not deſerve it, ſo many & ſo ſeveral good things?

Nónne méritò máximas grátias ágere debémus noſtro tam benígno Patrî, qui nobis indignis tot bona támque vária largítur?

Pa He that doth it not, is indeed moſt ingratefull.

Qui non facit, is profectò eſt ingratiſſimus.

P Come on, let us eat his good things with joy and thankſgiving.

Agedum, veſcámur bonis ejus cum gáudio & gratiárum actióne.

Pa I am hungry already a good while ago.

Jamdúdum eſurio.

P But have you no meat?

Sed tu nullum habes opſónium?

Pa See **a thick piece of old Cheeſe.**

Vide *fruſtum craſſum vetúſti cáſei.*

P Let us firſt eat our Pears, and we will cloſe our ſtomachs with Cheeſe.

Edámus primùm pyra, cáſeo claudémus ſtómachum.

Pa **Let us make haſt, leſt the**

Sed maturémus, nè fortíme

time perhaps prevent us.

P I ſee neither of us loyter certainly as for me, I can eat no faſter.

Pa But do not eat ſo greedily like a ſwine. Are you not aſhamed at all?

P Becauſe you ſaid we muſt make haſte.

Pa I ſaid, let us make good ſpeed, but not let us make more haſte than good ſpeed.

P I make no ſuch ſcrupulous a difference betwixt theſe Verbs.

Pa Yet the Maſter will have us ſpeak properly, as far as our capacity will reach; for by ſpeaking well we learn alſo to write well.

P And on the other ſide, by writing carefully, we wont our ſelves to ſpeak rightly.

Pa Theſe two are joyned one to another.

P But do you hear, let us eat leiſurely (I ſay) for we have time enough.

Pa Is not this whole hour free for our drinking?

P Truly it is free to day; but nevertheleſſe let us give over, leſt our bread fail us, and there be nothing leſt for the poor.

tè hora nos ópprimat.

Neutrum ceſſáre vídeo; certe quod ad me pértinet, *non quco comêſſe citiùs. Nè tamen ità devores, porcórum more.*

Ecquid pudet?

Quia dicébas eſſe feſtinándum.

Maturémus díxeram, non autem *feſtinémus.*

Ego non ádeò ſcrupuloſè inter hæc verba diſcrimen fácio.

Vult tamen *præceptor, ut propriè loquámur, quántum per ingenîi captum licébit.* Nàm *bene loquéndo, bene étiam ſcribere condíſcimus.*

Contra diligenter ſcribéndo, conſuéſcimus etiam rectè loqui.

Hæc duo inter ſe conjúncta ſunt.

Séd heus, *otiòſè* (inquam) *edámus*; ſatis habémus témporis.

Nónne tota hæc hora ad meréndam líbera eſt?

Hodiè quidem líbera eſt; ſed tamen deſinámus, nè panis deficiat nos, & nihil réliqui fiat paupéribus.

P Let us go to the Well then that we may **drink** a little.

Eámus ergò ad púteum, ut aliquantum *potemus.*

Pa Fie, you always abuse the propriety of the word; that is, **to soak it in,** not to drink.

Hem verbórum proprietáte semper abúteris: istud *bibere* est, non *potáre.*

P I thank you that you do not spare me. I got those faults by bad teaching at the first.

Quod mihi non parcas hábeo sanè grátiam. Ex pravâ institutióne hæc vitia contráxi.

Pa *Quintalian* then said very truly, *Those things stick most closely which are the worst.*

Verissimè igitur *Quintiliánus* dixit; *Hæc ipsa magis pertináciter hærent, quæ deteriora sunt.*

P Do you remember it?

Meministin'?

I remember it, but in the mean time help me, **that we may draw water out of the well.**

Memini, sed ínterim juva me, ut *hauriámus aquam è puteo.*

Pa **Put more strength to it, you let me take all the pains.**

Enítere validiùs, nimirum *me laboráre sinis.*

P You will drink so much the more pleasantly.

Tantò bibes jucúndiùs.

Pa **We have drunk enough,** let us get into the Hall, that we may not be away at Prayers and Thanksgiving.

Bibitum satis est; recipiámus nos in aulam, nè precationi desimus, & actióni gratiárum.

P Do you go before, whilest I go thither to make water.

Tu præcéde, dum urínam illuc eo réddidum.

Col. 24. *Leonard. Pollio.*

Col. 24. *Leonárdus. Pollio.*

L I wonder greatly at your negligence.

Demíror tuam negligéntiam.

P In what thing I pray you?

Quâ in re tandem?

L Because you look to your self no better.

Quòd te non curas diligéntiùs.

Per-

P Perhaps **I** look to my ſelf too much.

eat, and drink, & ſleep ſufficiently, ſuch is Gods goodneſſe towards me, beſides **I comb my hair I waſh my hands**, face, teeth & eys, & theſe in the morning eſpecially; moreover, when time ſerveth **I recreate my body, refreſh my mind**, and play with the reſt, what, would you have any more?

L Let us let thoſe things paſſe, thoſe are not the things that I blame in you.

P What then?

L **Look about your cloaths from foot to head**, you ſhall find nothing whole; all things are torn and worn out of order. Truly theſe things do not become your deſcent, if at the leaſt you would but **ſee to get your cloathes mended or repaird, ſome way or other.**

P You ſay what you liſt; but if you had Parents ſo far off, perhaps you would not be finer.

If I had but money, I would not ſuffer my ſelf to be ſo **tattered.**

L And yet you are not void of negligence. For why do you not aſk to borrow ſomewhere?

Ego verò me curo fortáſſe nimis.

Sitìs edo, bibo, dórmio; quæ eſt Dei erga me benignitas; prætérea *pecto capillum, lavo manus*, fáciem, dentes, óculos, & hæc manè præcipuè; quinétiam cùm tempus poſtulat, *corpus exerceo, relaxo animum*, & ludo cum cæteris. Quid vis ámplius.

Mittámus iſta, non ea ſunt quæ in te reprehéndo.

Quid ígitur?

Circúmſpice veſtimenta tua; *à cacce ad vérticem* nihil íntegrum invénies: ónnia ſunt laceráta & obſoléta. Iſta profectò nequáquam veſtrum genus decent, ſi ſaltem *curáres veſtitum tuum ſarciéndum, ut quóquo modo inſtaurándum.*

Lóqueris tu quidem quæ libet; quòd ſi parentes habéres tam procul remótos, fortaſſe non eſſes elegántior.

Si mihi pecúnia ſuppéteret, non patérer me uſque àdeo *pannóſum* eſſe.

Nec ideo tamen cares negligéntiâ. Cur enim non petis aliúnde mutuò?

P Where ſhould I ask? — Unde péterem?

L If you cannot elſewhere; yet ſurely you might of the Maſter. — Si non alicúnde, certè à præceptore poſſes.

P What if he ſhould be unwilling to lend me ſome? — Quid ſi dare nollet?

L He denies none of his **Tablers**, if he ſee they have need. — Némini dénegat ex *diſcípulis doméſticis*, ſiquidem videt opus eſſe.

P I know that well enough, but I am too baſhfull to go to gim to ask him. — Id ego non ignóro, ſed ſum verecúndior, quàm ut á-deam ex eo pétere.

L Ah! that is a **clownish kind of baſhfulneſſe.** — Ah! *rústicus eſt iſte pudor.*

P Yet **I had rather be baſhfull than impudent.** — *Malo* tamen *verecúndus eße quàm impudens.*

L **Baſhfulneſs** (as one ſaid) **is a good ſign in a young man**; but **a mean is everywhere to be uſed.** — *Verecúndia* (ut dixit quidam) *eſt bonum in adoleſcéntie ſignum*; ſed *ubique adhibénda eſt mediócritas.*

P **I am of that diſpoſition, that I am ever afraid to offend any man.** — *Ego eo ſum ingênio, ut ſemper vérear offendere quempiam.*

L I commend your diſpoſition, but **(there is reaſon in roaſting egges**, i. e.) there is a mean in all things. — Ingénium laudo, ſed *eſt modus in rebus.*

P For that **fear of offending ought to habe place in baſe or ugly things**; but here I ſee no ſuch matter. — Nam ille *offendéndi metus habére locum debet in rebus túrpibus, aut certè indecóris*, hic verò nihil tale video.

L It is an uſual thing in the ſociety of men, for one to ſtand in need of anothers help; who then will impute it as a fault to me, — Eſt uſitátum in hóminum ſocietáte ut álii aliórum óperâ indigeant; quis igitur mihi vitio dabit ſi quid ab amícis aut com-

if

if I ask any thing of my friends, either to lend or borrow?

modátò petam aut mutúò?

P No body would blame you, unleſſe perhaps you will miſuſe ſuch things.

Nemo reprehéndet, niſi fortè rebus ejúſmodi abúti velis.

L But you (as far as I know you,) will not miſuſe them.

Tu verò (quantum ego te novi) abúti nolles.

P Fie upon that miſuſing.

Apage iſtum abúſum.

L What doth hinder you now then that you cannot ask, eſpecially of a man that is very courteous, and (as it doth appear,) loves you very well?

Quid ergo jam obſtat quo minùs petas, præſértim ab hómine facíllimo, tuíque (ut appáret) amantíſſimo?

P Well, I will ask, but by a little Epiſtle which I will give you to him.

Agè, petam, ſed per epiſtólium, quod, ut reddas, tibi dabo.

L I will give him it truly with all my heart, and I will carefully commend you to him.

Reddam profectò libentíſſimè, téque illi commendábo diligenter.

P Truly I am not a little thankfull to you, that you have made ſo much reckoning of me, as to encourage me to this confidence.

Equidem non parvam tibi grátiam habeo, quod me tanti féceris, ut ad hanc fidúciam hortarére.

L Now it remains that you write the Epiſtle that you ſpoke of, and **let me alone with the reſt.**

Nunc reſtat ut ſcribas quod dicis epiſtólium, *réſ ipſa mihi committas.*

P God ſpeed us well in what we have begun.

Benè vertat Deus quod cœpimus.

L Make no queſtion, but **the matter will go well enough.**

Ne dúbites, *res proſperè ſuccédet.*

Cal. 25. *Clavéllus. Quercetánus.*

C You know not what thoughts I have had of ſate.

Q What was that, I pray you?

C I was aminded to put my ſelf into the Colledge.

Q What, into the Colledge? to reſide there?

C Not that *I* may reſide there as a lodger, but that I may **dyet with you at the Maſters Table.**

Q I would you ſpake this from your heart, and as you think.

C You ſhould know ſufficiently, by our mutual acquaintance and friendſhip, that I do not uſe to fain, or diſſemble any thing with you.

Q I know this very well long ſince already; but when I heard that word from you, **my paſſion forced me to cry out ſo haſtily,** I had ſo quite forgot my ſelf.

C **I take your meaning to be no otherwiſe,** but to the purpoſe.
My Father indeed doth not force me, but I ſee well enough by his counte-

Col. 25. *Clavellus. Quercetánus.*

Neſcis quid mihi his diebus in mentem vénerit.

Quid iſtuc, quæſo?

Cogitò in gymnaſium me recípere.

Quid in gymnaſium habitándi cauſâ?

Non ut inquilínus hábitem, ſed ut vobiſcum *vivám in menſâ præceptóris.*

Utinam iſtud ex ánimo ac verè diceres!

Ex noſtrâ mutuâ conſuetúdine atque amicitiâ debéres ſatis intellígere, me nihil apud te neque fimulâre neque diſſimulâre ſólitum.

Planè iſtud jam pridem intélligo ſed audíto ex te iſto verbo, *me rápuit affectus in eam exclamatiónem,* ita prorſus oblitus eram mei.

Non áliter dictum tuum accípio, ſed ad rem.

Pater quidem non cogit me, ſed ex vultu & verbis ejus ſatis vídeo, nance

nance and words, that that pleaſeth him very well.

id illi placére máximè.

Q Truly, **this is the ditty of the matter.** Your father being **a very diſcreet man,** knows very well, **that ingenuous diſpoſitious will not be compelled, but are eaſily perſwaded.** And yet I make no queſtion, but that is done by the inſtinct of Gods Spirit, but what think you?

Nempe *hoc illud eſt:* Novit pater tuus, *vir prudentiſſimus, liberália ingenia cogi nolle, duci fáciłe.* Sed tamen non dúbito, id fieri divíni inſtínctu núminis; tu verò quid judicas?

C **I am of that opinion,** eſpecially ſeeing I encline to that ſide on my own accord

In eâdym ſum ſenténtiâ, præſértim cùm ego quoque in eam partem ſponte propéndeam.

Q It is a great ſign that reſolution is from God.

Magnum arguméntum iſtud eſſe ex Deo conſílium.

C I have thought ſo.

Id ego credíderim.

For they that are compelled to that matter by their Parents, do commonly **ſeek for ſhifts,** whereby **to ſlip their Government.**

Nam qui ad eam rem cogúntur à paréntibus, ferè *quærunt ſubterfúgia,* quibus *detrectent impérium.*

Q I (that I may confeſſe ingenuouſly) have ſometimes had experience of that in my ſelf, I mean, before I went into the Colege.

Ego (ut fátear ingénuè) aliquándo id in me ſum expértus, antè ſcílicet quàm ingréſſus eſſem.

For what do you think? I heard ſo many railing teports from thoſe ſlaves of Satan, both concerning the Maſter, & concerning his diſcipline, that methought I went rather

Quid enim cenſes? Audiébam ex iſtis Satanæ mancípiis tot maledícta tum de præceptóre, tum de diſciplinâ, ut mihi vidérer cárcerem aut piſtrínum ingrédi vé-

inte-

into a priſon or an houſe of Correction, than into a Colledge.

And if you alſo had light on ſome ſuch *Rogue*, there is no queſtion, but he would have endeavoured what he could to deterre you from ſo good a Reſolution.

I had not yet diſcloſed it to any body.

C What you ſay to me, is not to diſcloſe to others.

Q I know it very well, but **that oberſlipped me** out

C of *Terence*.

Now let us go on to the reſt.

Q What remains, but that you pray to God, and go on ſtoutly in your Reſolution? you ſhall hear concerning our daily Dyet at the Table, concerning the familiarity of the Maſter and the Uſher, in hearing the repeating of Leſſons, concerning the gentleneſſe of our Maſter in his dieting with us, concerning that pleaſant ſtrife in our ſtudies after Supper, concerning the liberty of diſcourſe at our leaſure about honeſt things, concerning the freedon of finding fault one with another.

rius quàm gymnâſium.

Quod ſi tu quoque in aliquam ejúſmodi *peſtem* incidíſſes, non dúbium eſt, quin ille mánibus pedibúſque obnixè conátus eſſet, abſterrére te ab iſto tam ſancto propóſito.

Némini adhuc palàm féceram.

Quod mihi dicis, non eſt palàm fácere.

Satìs ſcio, ſed *mihi iſtud excidit* ex Teréntio.

Nunc pergámus ad réliqua.

Quid reſtat niſi ut Deum preceris, & pergas gnáviter in ſenténtiâ? Aúdies de quotidiáno victu in veſtrâ menſâ, de præceptóris & hypodidáſcali familiaritáte in audiénda prælectionum repetitóne, de facilitáte præceptóris in ipſo convictu, de illo à cœnâ plácido ſtudiótum certámine, de libertate colloquéndi per ótium de honeſtis, de liberâ ínter nos reprehenſióne.

Con-

C Concerning all those (I say) you told me enough at other times, which do all please me very well: yet me thinks **nothing is more profitable than that constant use of speaking Latine.** For what greater benfit is there of our studies? what is more honest? what is more pleasant? especially when one freely blames another without hatred or envy.

De his (inquam) ómnibus sæpè multa narrásti mihi alâs, quæ quidem valdè placent ómnia; mihi tamen *nihil videtur utilius quam illa perpetua Latinè loquéndi exercitátio.* Quid enim major est studiórum fructus? Quid honéstius? Quid jucúndum magis? præsértim ubi álius álium sine ódio aut invídiâ liberè reprehéndit?

Q What, because they that are overcome in striving about those things are only punished, and they that do overcome have Rewards given them?

Quid quod victi in eárum rerum certámine pudóre tantùm puniúntur, victóres étiam præmio donantur?

C Lastly, all your employments do marvellously delight me in the very hearing.

Omnes dénique vestræ exercitatiónes, vel audítu ipso me delectant mirificè.

Q How much rather would you say so if you saw them, if you were by whilst they are done!

Quantò magis illud díceres, si vidéres ista, si dum geruntur interésses!

C I will be by, if God will.

Ego (Deo volente) intérero.

Q I wish within these few dayes!

Utinam propédiem.

C So I hope indeed; **yet I have one scruple left, which you can easily rid me of,** if you will.

Ità spero quidem; *unus tamen restat mihi scrúpulus, quo me facilè (si voles) liberábis.*

Q **I will in good earnest if I can**; but in the mean time have a care you **do not seek a knot in a bul-**

Faciam bonâ fide si potero; sed interim *nè nodum in scirpo quæras*, ut ántea vidi-

rushy,

rush, (i.e. **that you make not a ſcruple where none is,**) as we ſaw before in *Terence.*

mus in Terentio.

Q Come on, what ſcruple is it without any more ado?

Agè, qui tandem ſcrúpulus iſte eſt?

C **I am not ſatisfied about your School-Government**; not that I would deſiſt from mine enterprize becauſe of that, but that I may come more chearfully and more pleaſantly after I have heard of it.

Suſpécta eſt mihi veſtra diſciplina ſcholaſtica; non quod velim incepto deſiſtere, ſed ut alácrius veniam, & jucúndius, ubi eâ de re audíero.

Q Unleſſe you were one, who (as I know) do neither think me **an idle-headed** fellow, nor a liar, I had rather be ſilent altogether in this buſineſſe, than report to you what I think.

Niſi tu is eſſes, qui (ut ego novi) me nec *vanum*, nec mendácem exiſtimas, équidem mallem de hoc omnino tacére, quàm ea tibi referre quæ ſentio.

C Why ſo, I pray you?

Quid ità tandem?

Q Becauſe it *is* a very hard thing to make them ſeem likely, though they have been otherwiſe very true, ſeeing **the common ſort of people** ſpeaks and thinks the worſt they can concerning them.

Quia difficile eſt ea veriſimilia fácere, quanquam alioquin veriſſima, cùm de his *vulgus hóminum* peſſima quæque dicat & júdicet.

C To what end do they that I pray you?

Quorſum iſtud, quæſo?

Q For our government **is ſo ill reported on**, amongſt thoſe idiots, through thoſe wicked peoples lies, that it is is a wonder that any one is willing to dwell in our

Nam improbórum mendáciis *adeò malè audit* noſtra diſciplina inter iſtos idiótas, ut mirum ſit unum áliquem habitáre in ſcholâ noſtrâ velle, ta-

our School, though (such is the work of God) the more we are ſpoken of, the more come to us.

métſi (quod eſt opus Dei) quò pejùs audimus, eò plures ad nos convéniunt.

C **You need not make ſuch a long Preface**; tell me every thing plainly, be not afraid, you ſhall not affright me.

Nihil opus eſt tam longâ inſinuatióne; dic mihi planè ómnia; nè timeas, non me abſterrébis.

I all things apprehend, and well adviſe aforehand.

Omnia percépi, atque ánimo mecum antè pervégi.

Q **Mind then, and I will tell you as briefly as may be**, whatſoever ſhall ſeem to be any thing worth.

Advérte ígitur *animum, dícam breviſſimè*, quicquid alicujus eſſe moménti vidébitur.

And firſt, I would have you perſwade your ſelf, that our Maſter is much more kind to us, than he makes open ſhew in the School.

Imprimis illud velim perſuádeas, Præceptórem eſſe nobis multò humaniórem, quam in ſcholâ palàm appáret.

For he behaves himſelf as familiarly amongſt us, as a diſcreet Father uſes to do amongſt his children.

Tam enim familiáriter verſátur inter nos, quàm prudens pater ſolet inter líberos.

You will ſay then, why is he ſo ſevere openly?

Cur ígitur (inquies) eſt palàm tam ſevérus.

I anſwer, becauſe (as I heard him, when he one time told one of his acquaintance) Such a company of Scholars, and of ſuch ſeveral diſpoſitions, can neither be kept in, nor held to their duty without ſuch ſeverity.

Reſpóndeo, quia ſine tali ſeveritáte (ut ex ipſo audivi, cùm aliquando familiári cuídam narráret) tanta turba ſcholáſtica, támque váriis mótibus prædita, nec coercéri, nec in officio continéri poſſet.

For every one would live after his own faſhion, every one would live as himſelf thought good.

Suo enim quiſque more, ſuo quiſque arbitrátu vellet vívere.

More-

C Moreover, I oft-times wonder with my ſelf, that there is ſo great reverence, ſilence and modeſty throughout the whole School.

Quinétiam miror ego mecum ſæpiſſimè, tantam eſſe in totâ ſcholâ reverentiam, tantum ſiléntium, tantam dénique modéſtiam.

Q You would wonder much if ever you had ſeen **Country-Schools**.

Multò magìs miraréris, ſi unquam vidiſſes *ſcholas paganicas*.

C I have ſometimes ſeen them, and ſeriouſly conſidered them.

Vidi aliquando, atque conſiderávi diligenter.

There is more ſilence in our ſchool of ſix hundred, that of fourty, yea thirty boyes in thoſe **petty Schools**.

Plus eſt ſiléntii in gymnaſio noſtro ſexcentário, quàm quadraginta puerórum, imò triginta, in iſtis *ſcholis triviálibus*.

But go on, I pray you, I am afraid you will prove an *Aſian* (i. e.) **a tedious Orator**.

Sed perge, quæſo; véreor nè ſis *Orator Aſiánus*.

For now your Diſcourſe begins (as it were) **to ramble too far**.

Jam enim íncipit orátio tũa quaſi *lóngiùs aberráre*.

Q But you your ſelf trouble me too.

Atqui etiam interpéllas ipſe.

C I have ſaid nothing beſides the purpoſe; but now go on with the reſt.

Nihil extra propóſitum dixi; ſed nunc proſéquere.

Q **Shal I tell you in ſhort?** This domeſtical Diſcipline, though it ſeem diſtaſtefull to a few that are naught, yet it greatly pleaſeth them that are good and ſtudious, becauſe of its commodity.

Vis in ſummâ dicam tibi? Diſciplina hæc doméſtica, licet paucis ímprobis odióſa videátur, bonis tamen & ſtudióſis propter utilitátem valdè placet.

For **if things were looſely carried at home**, what could we have ſafe againſt

Nam *ſi domi res eſſet diſſoluta*, quid nobis tutum foret contra laſcivórum &

the

the assaults of fancy and wanton boyes? what rest could we have? what quietnesse of our studies could there be? The government therefore it self is a refuge, & as it were, a place of defence to them that truly love learning; **just as the** haven is to the Sea-man in a storm.

petulántium insultus? quæ nobis quies? quæ studiórum tranquíllitas? Itaque disciplína ipsa veris studiórum amatóribus est perfúgium, & quasi propugnáculum, *non secùs ac* nautis portus in tempestáte.

Lastly, whosoever amongst us is quietly disposed, and alwayes ready to do well, is most safe from severity of correction.

Dénique quisquis est inter nos pacíficus, & ad rectè semper agéndum parátus, is est à disciplinâ tutissimus.

Nor indeed doth our Master that, **to hale us to our studies with blowes & strokes**, but he endeavours rather to bring us by these things especially, by honest and good usage, by good will, courtesie, gentlenesse of behaviour, benefits, and to conclude, by the love of Vertue and Learning.

Nec verò id agit præcéptor, ut nos *plagis & verbéribus trahat ad literárum stúdia*; sed nos pótius indúcere nititur his maximè rebus, honestâ & liberáli tractatióne, benevoléntiâ, humanitáte, facilitáte morum, beneficiis, denique virtútis & studiórum amóre.

Whence it comes to passe, that the greatest part of us are so inclined, that we study to obey him from our heart, we take heed of offending him, we love, observe & reverence him as a Father.

Ex quo fit, ut major pars nostrûm sic affecta sit, ut illi ex ánimo parére stúdeat, eum cáveat offéndere, eum tanquam parentem dìligat, observet, revereátur.

C Otherwise you should not do the duty of Scholars.

Alióqui discipulórum officio non fungerémini.

But

Q But there are **ſome that deſerve to be always beaten**, who neither fear God, nor their Parents, nor blows, who **hate learning** (that I may uſe *Horace's* words) **worſe than a dog or a ſnake**, and to ſuch (I ſay) ſevere diſcipline is uſed ſometimes, becauſe indeed neceſſity compells it.

At ſunt *quidam verberónes*, qui nec Deum timent, nec parentes, nec vérbera, qui & *literárum ſtúdia odérunt cane pejus & angue*, (ut verbi ſutar Horátii) talibus (inquam) ſevéra intérdum adhibétur diſciplina, quia vidélicet neceſſitas cogit.

C **I am ſatisfied**. For now I perceive to what the ſeverity of your diſcipline tendeth.

Sat hábeo, nunc enim vídeo quorſum ſpectat veſtræ diſciplinæ ſevéritas.

Q To wit, that it may maintain good manners, and correct or expell bad.

Nimirum, ut mores bonos tueátur, malos autem ut córrigat, aut expéllat.

C **Truly, I am in love with that diſcipline**, I am ſo far from fearing it. And now, my *Quercetánus*, I love thee, for that freedom of diſcourſe, whereby **you have the more encouraged me**.

Ego diſciplinam iſtam ſanè deoſculor, tantum abeſt ut reformídem. Te autem, mi *Quercetáne*, amo équidem de iſtâ loquéndi libertáte, quâ *mihi ſtímulos acrióres addidíſti*.

Q I humbly thank our heavenly Father, who hath given you a good underſtanding & a ſounding judgement

Ego verò immortáles grátias ago patri cœleſti, qui tibi mentem bonam déderit & ſincérum judícium.

C Farewell, and look for me (if God will) the next week.

Vale ígitur, & me (ſi Dominus permſerit) expécta híc proximam hebdómadem.

Again farewell, and commend our deſign ever and anon to Chriſt in your Prayers

Iterum vale, & inceptum noſtrum túis précibus Chriſto commènda etiam atque etiam.

Q I wiſh you a good nights reſt.

Precor tibi noctem quiétam.

rest, and that you may sleep soundly.

étam, & somnum plácidum.

Col. 26. *Florentius.* Basilius.

Col. 26. *Florentius.* Basilius.

F **What is the matter I see you so sad?**

Quid est quod te ità trist.m vídeo?

B Wo is me! **I am almost out of my wits,** I am smitten with such a fear.

Me míserum! *vix sum compos ánimi,* ità sum timore percúlsus.

F What is the matter, I say?

Quid (inquam) istud est?

B The Master hath caught us.

Præcéptor nos deprehéndit.

F In what? In Theft?

Quà in re? furtóne?

B Alas! no such matter.

An! minimè géntium.

F In what then?

In quo igitur?

B Private Junketting.

In secréta compotatióne.

F An hainous crime indeed.

Indignum fácinus!

B Wo is me! wo is me! what should I do?

Heu me miserum! me miserum! quid agam?

F Alas! **do not trouble your self so much.**

Ah! *nè te afflictes tantópere.*

Who were with you?

Qui áderant tecum?

B *Fluviánus* and *Florensis.* O ungracious boyes, that made me go thither!

Fluviánus & *Florensis.* O pérditos, qui me huc impulérunt!

F Where was that done?

Ubi id factum fuit?

B In *Fluvian's* Chamber, who I could wish he had not risen out of his bed to day.

In cubículo *Fluviáni*, qui útinam hódiè è lecto non surrexísset.

F How were you catch'd at the length?

Quómodo tandem deprehensi estis?

Was not the Chamber door lock'd?

Non erat obserátum cubículum?

B Yes, it was, but the Master (as you know) hath the keyes of all the Chambers, besides we thought

Imò erat, sed (ut scis) præcéptor claves habet ómnium conclávium: prætérea putabámus, illum

he had been gone to a meeting of the Brethren to day; otherwise we would have bolted the door.

In conventum hodiérnum fratrum acceſſiſſe; alióqui péſſulum obdidiſſémus óſtio.

F Howſoever the matter goes, it fell out as God would have it.

Vtcúnque res habet, Deo volénte íncidit.

B I am verily ſo perſwaded; but **commonly we thus uſe to impute all our matters, whether they be good or bad, to our wiſdom or indiſcretion.**

Sic omníno ſum perſuáſus; ſed *ferè ità ſolemus noſtra ómnia, ſive bona, ſive mala, vel prudentiæ noſtræ attribúere vel imprudentiæ.*

F Upon what occaſion had you begun that **junketting?**

Quâ occaſióne *compotatiónem* iſtam occeperátis?

B Thoſe two (as you know very well) are no **Tabletz.**

Illi duo (quod ſatìs nôſti) non ſunt convictóres.

F What then?

Quid tum?

B Some, I know not what kind of **Dainties,** were brought them from home for their Dyet; which I wiſh they had been loſt by the way.

Domo allátæ fuérunt eis ad victum, néſcio quæ *cupédiæ*, quæ útinam in viâ periíſſent.

F But God would not have it ſo; go on.

Sed nóluit Deus; perge.

B And becauſe I ſometimes teach them at my leaſure they invited me yeſterday after Supper, to that good cheer againſt to days breakfaſt.

Et quia illos intérdum per ótium dóceo, heri poſt cœnam, ad iſtas épulas me invitârunt in hodiernum jentáculum.

F It was an unhappy breakfaſt to thee; but what, was there any wine?

Tibi infauſtum jentáculum; ſed quid, erátne vinum?

B Yes, **there was wine more then needed.**

Imò *plus ſatìs erat vini.*

Fo

For they have Rundlets of Wine in our Masters cellar.

Habent enim vini doliola in cellâ præceptóris.

F What said the Master when he found you feasting so? **was he not very angry?**

Quid præcéptor, ubi vos sic epulántes vidit? *annon excánduit gravíssimè?*

B He was not a jot moved: but smiling, said, **I would be one of that good company**, if you please.

Nihil prorsus commótus est, sed subridens, *Volo* (inquit) *esse de isto sympósio*, si placet.

F O troublesome guest! what did ye?

O moléstum convívam! qnid vos?

B **We were all astonished and struck dumb.** For when he had said this, he presently got him away.

Attoniti ómnes obmutéscimus. Nam eo dicto statim se proripuit.

F I see here all are as bad signes as may be.

Omnia signa vídeo hîc esse péssima.

B Who would not think as much?

Quis ità non júdicet?

F The Master must needs have smelt out the businesse some orher way.

Oportet præceptorem aliúnde rem olfecísse.

B I suspect one, that had bewray'd us.

Suspectus est mihi quidam, qui nos indicáverat.

F Whom do you suspect?

Quem suspicáris?

B I will tell you after the end of the businesse.

Dicam tibi post rei éxitum.

F How shall you help this mischief?

Quod inveniétis huìc malo remedium?

B I know not; **we are all very blank**, although those two that banquetted with me seem not to be troubled at it; for **they have an excuse ready.**

Néscio; *valdè stupémus omnes*, tamétsi duo illi convivatóres mei nihil vidéntur esse sollíciti; *habent enim in promptu causam.*

F **What can they alledge**, I pray you?

Quid tandem causâri queunt?

B They will ſay, we went to breakfaſt, becauſe we were with our Parents in the morning, who brought us Victuals yeſterday, when others got their breakfaſt.

Iverámus jentátum, inquient, qua manè, cùm cæteri jentárent, erámus cum paréntibus, qui heri nobis attúlerant, alimenta.

F **That is ſomething indeed, but for all that they will not eſcape ſo.**

Iſtud quidem eſt áliquid, ſed non tamen ſic pœnas evádent.

B Why not?

Cur non?

F Becauſe that ſhould have been done openly in the dining-room, but not privily in their Chamber.

Quia id fíeri débuit in triclinio palàm, non autem clánculum in cubículo.

That alſo will aggravate the buſineſſe, that they have drawn you (whereas you are a Tabler) to ſurfet as it were, which is very diſtaſteful to the Maſter, yet your caſe is far the worſt.

Illud étiam cauſam gravábit, quod te (cum ſis victor) quaſi ad crapulándum addúxerint, quod quidem ipſi præceptóri eſt máximè odióſum; tua tamen cauſa eſt longè péſſima.

B Tell me then, my *Florentinus*, what I ſhould do?

Cedo ígitur, quid fáciam, my *Florentíni*?

F Come on, let us deviſe ſome plot betwixt us, by which (if it be poſſible) you may be acquitted.

Agè, conferámus conſília, quibus (ſi fieri poteſt) abſolváris.

B You can expect nothing from me in that kind.

Nihil eſt quod à me expéctes in eo génere,

For I have neither skill to adviſe you, nor any power to help you; But do you (I pray you) **ſhew all the wit you have to help me quickly.**

Neque enim conſílii locum habeo, neque ullam remédii cópiam; Sed tu (óbſecro) *explica vires ingénii tui ad me citò juvándum.*

I fear my punishment at hand; you see well enough that (unless something hinder) it will be inflicted after Supper.

Animus pendet mihi, instat pœna; satis vides, ea (nisi quid impédiat) post cœnam exigetur.

F That will not be done at all. For seeing the fault is not publick, the punishment will not be publick.

Id nequáquam fiet. Cùm enim crimen públicum non sit, non erit pœna pública.

B Whether it be like to be publickly or privately, it will not be deferred.

Sive públicè, sive privátim id futúrum est, non differêtur.

F **You are in the right of it.**

Rectè júdicas.

B That is the reason why I now come to you to help me; **if so be you forsake me, I am quite undone; I shall be most grievously beaten.**

Id causæ est quámobrem nunc ad opem tuam confúgerim; quod *si me déseris, actum est, dabo pœnæ gravissimas.*

F You should have gone to God rather, without whom no counsel doth avail, from whom also all help is to be desired and hoped for.

Ad Deum potiùs confugiéndum fuit, sine quo nullum valet consilium, à quo item salus omnis & peténda & speránda est.

B The case is clear enough, and I forgot not to pray before I came to you; but yet it is our most gracious Fathers mind, that we use such helps as he offers us, and as it were puts into our hand.

Res est manifésta satis, & ego priúsquam te adírem, non prætermìsi precándi officium; sed tamen vult ille Pater clementíssimus, ut iis utámur auxíliis, quæ nobis offert ipse, & quasi in manum dat.

Wherefore I entreat you, for our neernesse of acquaintance sake, that you would assist me with your advice.

Quare te oro, per nostram arctíssimam necessitúdinem, ut consílio tuo nunc mihi succúrras.

Here is no time to loyter or delay; and therefore bend all your forces, undertake this cauſe I beſeech you.

F Becauſe you are ſo earneſt upon me, that you ſeem in a manner to enforce me, **I will tell you from my heart, & truly what I think.**

Do you know your Maſters diſpoſition?

B I know it (I think) in ſome part.

F Then you remember that he is very mild, eſpecially to them that he ſees ſubmiſſive, and ingeniouſly confeſſe their fault; but **he can ſcarcely finde in his heart to pardon them that are ſtout and ſtomachfull.**

B I have often obſerved theſe things.

F Do you know then what you ſhould do?

B I pray you, tell me.

F Whileſt all is yet well with you, I perſwade you to go to the man by your ſelf, into his ſtudy, and to **make a ſpeech to this purpoſe.**

See, moſt courteous Maſter, I have offended, I confeſſe, moſt grievouſly: but (you know) **it is the**

Hîc non eſt ceſſándi, aut tardándi locus; huc ígitur vires tuas inténde, hanc cauſám ſúſcipe óbſecro.

Quandóquidem ſic inſtas, ut vim adférre quodámmodo videáris, *dicam ex animo & verè quod ſéntio.*

Noſtin' præceptóris ingenium?

Novi (ut opínor) ex parte áliqua.

Ergo memóriâ tenes, nihil eſſe illo cleméntius, iis quidem quos videt ſubmiſſos eſſe, & culpam ingenuè confitéri; *ſuperbis autem & contumácibus vix áliquid poteſt ignóſcere.*

Egomet iſta non ſemel obſervavi.

Scin' ígitur quid fâcias?

Die míhi, quæſo.

Dum tua res adhuc íntegra eſt, tibi ſuádeo ut hóminem ſolus adeas in muſæum, *& oratiónem habeas in hanc ſententiam.*

En ego, præceptor humaniſſime ac gráviter peccávi, fáteor; ſed (ſcis) *prima eſt noxa, quam ad-*

firſt

first fault that I have made; for I never did any thing afore that seemed to deserve a whipping.

Wherefore, most gentle Master, you will **pardon this first fault** (if it please you) **for my former integrity.**

But if ever I shall do the like again, I will make no excuse, but be content to be punished most severely.

miseram; nunquam enim ántea quicquam admiseram, quod flagris dignum viderétur.

Quámobrem, clementíssime præcéptor, *hanc primam culpam* (si tibi placet) *prístinæ integritáti meæ condonábis.*

Quod si unquam posthac recídero, causam non dico, quin plectar severíssimè.

By this or the like speech (I hope) you will over-intreat him.

Hâc aut símili oratióne illum (ut spero) exorábis.

B O wise and seasonable Counsel!

O consílium prudens, & opportúnum!

F Make use of it, if you think good.

Utere, si tibi vidétur.

It is such truly as I could wish might be given me in such an ill case.

Tale certè est quale mihi dari vellem in ejusmodi malo.

B But one thing remaineth; about which I am troubled.

Sed unum restat, de quo sum sollícitus.

F How now, what remains?

Eho, quid restat?

B I shall not be able to speak so briefly and handsomely in the sight of the Master, as you have spoken now.

Non pótero tam breviter & cómmodè dicere in conspéctu præceptóris, quàm tu nunc dixísti.

F You should not be so sollicitous about my words, so **you know my meaning.**

Non debes ádeo de verbis meis esse sollícitus, modò *téneas sententias.*

B I almost understand it.

Propémodum téneo.

F It is well. Now write it in

Bene habet; scribe nunc

a rude manner, as you can, and then let us compare it together: afterwards, you ſhall get it carefully without book, word for word.

crasſo modo, ut póteris; deínde comparémus unâ; póstea, ediſces ad verbum diligenter.

B There is nothing more ſafe and ſure than this; but what time do you think I can beſt go to him?

Hoc nihil eſt neque útius neque certius; ſed quo témpore putas illum adíri poſſe opportúnè?

F As ſoon as you ſee him go to his Library after dinner, or perchance go to walk alone (as he uſes to do) in the Garden, then follow him preſently.

Quàm primùm vidéris eum à prándio ſe recípere in bibliothecam; aut, fortè (ut ſolet) ambulatum in horto ſolus íverit, tunc illum ſtatim ſéquere.

B What preamble ſhall I uſe then?

Quo tum utar exórdio?

F You need no other than what we all are wont to uſe with him.

Non opus eſt álio, quàm quo apud illum uti ſolémus omnes.

B What is that?

Quid eſt illud?

F Maſter, may I ſpeak to you a word or two?

Præcéptor, licétne pauca?

B God ſend all your counſell prove well. Now I go to write what you told me, and afterward will ſee you again.

Bene vertat Deus omne conſilium tuum. Nunc eo ſcriptum quod dixíſti, deínde te revíſam.

F Make haſte; For **dinner-time is at hand**

Matúra, nam *inſtat hora prándii.*

Col. 27. *Ambróſius. Gratiánus.*

Col. 27. *Ambroſius. Gratiánus.*

A **Me thinks you are ſomewhat ſad**, *Gratiánus*; what is the matter?

Subtriſtis mihi vidéris, Gratiáne; quid rei eſt?

G I think night and day of

Dies noctéſque de patre ab-

my

my father that is from home, and **I grieve my ſelf away** for that matter.

A How long hath he been from home?

G About four months.

A Hath he writ nothing to you in the mean ſpace?

G **Since he went from us, we have not heard one word.**

A It may be that he writ; but **his letter either miſcarried, or was interrupted.**

G It is very likely that you ſay. For heretofore he uſed to write to us whereſoever he was.

A Went he not to *Paris* this Summer?

G Truly, **he ſet out** then with that reſolution.

A I am confident he is ſafe.

A And I am not diffident; but

G my grief is not thereby abated.

A What ſaith your Mother?

G She takes on almoſt continually; thence it is that my grief is doubled.

A Yet you ſhould not torment your ſelf ſo continually: for it behoves you rather to hope well of him, than to grieve your ſelf ſo much.

For what are four moneths? **How many thouſands are**

ſente cógito, & ob eam rem interim *mœróre conficior.*

Quamdiù ábfuit?

Quátuor abhinc menſes.

Nihil ad vos intérea ſcripſit!

Ex quo diſcéſſit, ne verbum quidem audivimus.

Fieri poteſt ut ſcripſerit; ſed *aut líteræ intercidérunt, aut fuerunt intercéptæ.*

Quod dicis veriſimile eſt. Nam àntea ubicúnq; eſſet, ſolébat nobis ſcribere.

Nónne hâc æſtáte iverat *Lutétiam?*

Eo certè conſílio tunc *ſeſe* in viam dederat.

Confído ſalvum eſſe.

Ego quoque non diffido: ſed non ideo meus allevátur dolor.

Quid ait Mater?

Ferè ſemper lamentátur; inde fit, ut mihi duplicétur ægritúdo.

Sed tamen non uſquè ádeò te macerâre debes; potiùs enim de illo bene ſperâre opórtet, quàm te macerâre.

Quid enim ſunt quátuor menſes?

Quótula pars eſt córum, qui

ther

there, that are ſo many years from home, being toſſed in the mean time to and fro *with ſundry dangers and great caſualties?*

G But what do others **haps and hazzards** comfort me?

A But ſee you **be not too nice, that you cannot endure to be without your father ſuch a little time.**

G **Truly, I could take it patiently if I did but know that he is well.**

A With whom can it be ill, who puts all his hope in God? For *whether we live or die, we are the Lords*, as St. *Paul* ſaith.

G I make no queſtion, but ſuch is the infirmity of this fleſh of ours.

A What ſhould he do then that hath no hope in God?

G I know not.

A But have a care that God be not offended by that impatiency of yours.

G I ſtraightway acknowledge my fault, and **humbly ask pardon.**

A You do as you ought.
But I pray you hear, what is come into my mind.

G What is that?

A What if your Father be

tot annos domo abſunt, interim jactáti

Per vários caſus, per tot diſcrímina rerum?

Sed quid me conſolántur aliórum *caſus & pericula?*

Vide tamen *ne ſis nímium delicátus, qui patris deſiderium tantillo témpore ferre non queas.*

Ferrem équidem æquo ánimo, modò illi bene eſſe ſaltem intelligerem.

Cui poteſt eſſe malè, qui in Deo ſpem omnem collocávit? *Sive enim vivímus, ſive mórimur, Dei ſemper ſumus*, ut divus Paulus ait.

Nihil dúbito iſtud eſſe veríſſimum, ſed ea eſt carnis hujus infirmitas.

Quid fáceret igitur qui in Chriſto ſpem nullam habet?

Neſcio.

Sed cavé tamen nè iſtâ tuâ impatiéntiâ Deus ipſe offendátur.

Delictum meum ſubînde agnóſco, & *ſupplex implóro véniam.*

Facis ut debes.

Sed audi, quæſo, quid mihi nunc in méntem vénerit.

Quid iſtud eſt?

Quid ſi pater tuus navigá-

ſailed

ſailed into *England* to traffique? For there now is the greateſt liberty.

verit in *Británniam*, negotiandi cauſâ? Illîc enim nunc eſt libértas máxima.

G What liberty do you mean?

A Of the Goſpel, which is heard there moſt freely.

Quam libertátem dicis? Evangélii, quod illîc audítur libérrimè.

G Do you ſay that the Goſpel is now in *England*?

Ain' tu Evangélium nunc eſſe in *Británniâ*?

A **That is for certain.**

Certa res eſt.

G And that Idolatry is expelled?

Atque idollaátriam profligátam?

Yes.

Omnino.

G O glad tidings, and pleaſant to be heard!

O auditu jucúnda Evangélia!

A Yea, very pleaſant.

Imò jucundíſſima.

G But how know you theſe things?

Sed unde ſcis iſta?

A Do you ask how I know them?

Unde ſciam, rogas?

I wonder that you are yet ignorant of **that which is in every bodies mouth!**

Miror ego te adhuc ignorâſſe quod *in ore eſt omni pópulo!*

G You would ceaſe wondering if you knew but where we dwell.

Mirari deſinas, ſi ſcias ubi nos habitémus.

A Where, I pray you?

Ubi, quæſo?

G **In the utmoſt corner of all the City.**

In ángulo totius urbis remotiſſimo.

A But I thought you had dwelt in the ſtreet nigh *Molardus*.

Atqui putábam vóbis eſſe domicílium in vico ad *Molardum*.

G We had removed before my Father went into another Countrey.

Jam antè migraverámus, quàm péregrè pater eſſet profectus.

A **Take it then for a certainty**, which you knew not before; and that you may the more believe it;

Quod ígitur ignorábas, nunc *habe o certiſſimum*; utque magìs credas, hoc audi prætérea; major pars

hear

hear this over and beſide; the greater part of the Engliſh that had fled into this City, becauſe of the Goſpel, as into a place of Refuge, removed back into their countrey about fifteen days ago.

Britannórum, quí ób Evangélium, in hanc urbem, tanquam ad aſylum, ſeſe recéperant, in pátriam remigrábant jam ante dies quíndecim.

G O my *Ambroſe*, how much have you refreſhed me to day with that newes of Engliſh affairs! what a remedy have you applied to my grief?

O mi *Ambroſi*, quantum me iſto núntio de Británnicis rebus hódiè recreaſti! qualem adhibuíſti meo dolóri medicínam.

A So God is wont to help his ſervants in the greateſt extremities.

Sic ſolet Deus noſter ſuis adéſſe in extrémis angúſtiis.

G It is a wonder if my Father be not in *England*. For he did often complain long ago, that there was no free paſſage thither for Trading.

Mirum ni Pater eſt in Británniâ. Jamprídem enim ſæpiùs querebátur, quod non eſſet tutus illuc acceſſus ad mercaturas obeúndas.

A Moreover, a certain Engliſh man, **no light perſon, nor one that dallieth**, told my Father within theſe few dayes, that he had received **a letter of credit** thence, in which this thing was amongſt the reſt, that all that were driven from their Country for the name of Chriſt were **moſt kindly entertained, and freely welcom'd** in *England*.

u Quinétiam Británnus quidam homo, *neque levis, neque nugátor*, narrábat his diébus patri meo, ſe *líteras certas* illinc accepíſſe, in quibus hoc erat inter cætera, omnes undique ob Chriſti nomen prófugos in ipſâ Británniâ *excipi humaniſſimè, tractari que benigniſſimè.*

G Why then ſhould we doubt any more?

Quid eſt igitur quod ámplius dubitémus?

There

A There remains no doubt, (as you hear) about that matter.

Nulla (ut audìs) reſtat eâ de re dubitátio.

G It only remains, that we firſt extoll the goodneſſe of Almighty God, with as much praiſe and thankſgiving as can be, and then that we ſeriouſly and conſtantly pray, that he would not only confirm, but alſo encreaſe his bleſſings more and more every day.

Tantum ſuper eſt ut imprímis Dei Opt. Max. bonitátem extollámus, quantâ poſſimus laude & gratiarum actióne; deinde ſedulò atque aſſiduè precémur, ut ſua beneficia non modò confírmet, ſed étiam indies magis ac magis áugeat.

A Therefore my *Gratian*, remember to commend your fathers welfare to God through Chriſt very often, and that by moſt ardent deſires & prayers.

Igitur, mi *Grátiáne*, memíneris patris ſalútem ipſi Deo per Chriſtum ſæpiſſimè commendáre, ídque votis & precibus ardentiſſimis.

G I wiſh he would ſo frame my mind by his Spirit, that I may **from the bottom of my heart pour out ſuch prayers**, as he máy vouchſafe to hear!

Utinam ille ſuo Spiritu ſic afficiat animum meum, ut *ex imo péctore* ejúſmodi *preces effúndere váleam*, quas ipſe dignétur exaudíre!

A O moſt holy wiſh, ſo it but come from the heart, as I verily believe it doth!

Votum ſanctíſſimum, modò (quod quidem credo) ex ánimo proféctum!

G O what a wonderful Comforter is our God! **O how much doth a true friends advice and comfort avail in adverſity!**

O mirábilem conſolatórem Deum noſtrum! *O quantum valet in adverſis rebus veri amici conſilium & conſolátio!*

A But whither go you now?

Sed quò nunc is?

G I make haſte ſtrait home, that I may tell my mother

Domum rectà própero, ut hæc matri quàm primùm

ther theſe things as ſoon as I can, and **may make her merry.**

A God grant ſhe may be made heartily merry.

G So I deſire.

nunciem, atque *ejus ánimum omni cxpleam gáudio.*

Faxít Deus, ut illa ſeriò exhilarétur.

Ità precor.

Col. 28. *Diſſynangæus. Jonas.*	Col. 28. *Diſſynangæus. Jonas.*
D God ſave you moſt deſired *Jonas.*	Salve, Jona optatiſſime.
J And God ſave you, moſt pleaſant Grape-gatherer.	Salve & tu vindemiátor jucundíſſime.
D How goeth the School?	Quómodo ſe habet ſchola?
J Very well.	Optimè.
D Are there many come again already?	Jam ne rediérunt multi?
J **A quarter** is ſcarce away now.	*Vix quarta pars* nunc abeſt.
D What do they?	Quid ágitur?
J They teach, they read, they write, they repeat.	Docétur, légitur, ſcríbitur, repétitur.
D Theſe things are **general, and done every day**; but what is done in our Form?	Iſta ſunt *generália, quotidiána*; ſed quid fit in noſtrâ claſſe?
J The ſame which is done in the reſt, and which was done before the breaking up.	Idem quod fit in cæteris, & quod fiébat ante vacatiónem.
D Have they Leſſons then in good earneſt?	Ergóne jam ſeriò habéntur prælectiónes?
J Eight dayes ago now.	Jam abhinc octo dies.
D For what ſhould be done elſe?	Nam quid áliud fieret?
J We were wont to be employed ſome certain dayes in repeating what we had learn'd afore.	Solebámus per áliquot dies exercéri in iis repeténdis quæ antea didiceramus.

J We did nothing else for three whole dayes.

Tribus totis diébus nihil áliud actum est.

D What doth the Probation? Is it begun already?

Quid probátio? Jám ne incépta est?

J Whoo! begun! It is almost ended; the sixt Form will be examined to morrow.

Hui! incepta! propémodum finíta est; cras sexta classis interrogábitur.

D Wo is me poor boy, **I am debarred of my reward.**

Me miserum! *exclúsus sum à præmio.*

J What, did you seek for a reward?

Etiámne præmium sperábas?

D Why should I not look for one?

Quid ni sperárem?

J Every one may look for one, especially he that plyeth his Book.

Unicunque speráre licet, præsértim studióso.

I had rather look'd for nothing.

Malim ego nihil speráre.

D Why so?

Quid ità?

J For if I get nothing, there will be no disappointing nor trouble; but if I get any thing, **I shall put it amongst my winnings**

Nam si nihil contígerit, nulla mihi erit frustrátio neque moléstia; sin consequar aliquid, *id ego in lúcro deputábo.*

D Did you never read?

Iv'e seen one like to die, still live in hope.

Nunquám ne legísti?

Vivere spe vidi qui moriturus erat.

J Yes, I have read it, and remember it; but this is nothing to the purpose.

Imò verò legi, & memóriâ teneo; sed hoc nihil ad propósitum.

D Why not?

J Because *Ovid* there speaks of that hope which is to be had in adversity; which meaning our *Cato* hath expressed in this Distich.

Cur non!

Quia illîc lóquitur *Ovidius* de spe illâ quæ in rebus adversis retinénda est; quem sensum expréssit *Cato* noster hoc distícho.

In adverſe Fortunes caſt not down thy head :
Keep Hope. Hope never leaves one, no not dead.

Rebus in adverſis ánimum ſubmittere noli :
Spem rétine. Spes una hóminem nec morte relinquit.

D Do you then hope for nothing ?

Tu igitur nihil ſperas ?

J I hope for life everlaſting.

Spero vitam æternam.

D You ſaid even now, we muſt hope only in adverſity. What do you call adverſity ?

Dicébas modò ſperándum eſſe in advérſis rebus. Quæ tibi ſunt adverſa ?

J Thoſe things which are fighting againſt me every day.

Ea quæ me oppúgnant quòtidiè.

D What are thoſe, I pray you ?

Quæ tandem ſunt illa ?

J My own fleſh, Satan, and wicked men that injure me.

Própria caro, Satan, & ímprobi homines, qui me injúriis afficiunt.

D **How long have you been a ſmatterer in Divinity?**

Ex quo tempore factus es Theologáſter ?

J I am neither Divine nor ſmatterer in Divinity; but what I ſay, I have learn'd out of Sermons.

Nec ſum Theólogus, nec Theologáſter; ſed quod dico, id ego didici è ſacris conciónibus.

D Truly I commend you, but come on, tell me in good earneſt, is the probation of our Form paſt ?

Laudo équidem; ſed agè, dic mihi ſeriò, eſtne acta claſsis noſtræ probátio ?

J Think that I **have told you in good earneſt already**

Jam tibi ſeriò dictum puta.

D **I am ſorry I was not there.**

Dolet mihi non interfuiſſe.

J You ſhould have come ſooner; what did you ?

Cítiùs veníſſes; Quid agébas ?

D My Mother made me tarry till the end of the Vintage.

Mater me coégit, vindemiæ éxitum expectáre.

J I believe you, but you were enforced with your own conſent.

Credo; ſed tuâ voluntáte coáctus es.

That

D That I may confeſſe ingenuouſly, I was willing to tarry.

Ut fátear ingenuè, libenter expectávi.

But what ſhould one do? We are but men, as they ſay.

Sed quid agas? Homines ſumus, ut aiunt.

J Nay, we are but boyes.

Imò púeri.

D But you would ſcarce think, **what a fine thing it is to live in the countrey, eſpecially where there is ſuch an abundance of all ſorts of fruits.**

Sed vix credas quàm ſit *jucundum ruſticari, præſertim ubi tanta eſt ómnium fructuum affluéntia.*

J Have you any great plenty of Wine?

Eſtne vobis magnus vini proventus?

D Truly ſo great, that I do not remember that ever I ſaw greater.

Tantus profectò, ut majórem vidiſſe non memínerim.

J What ſay the Countreymen in this ſo great plenty?

Quid aiunt rúſtici in hâc tantâ ubertáte?

D **They talk of nothing but drinking and ſurfeting,** and beſides, they miſuſe wine now, juſt as if it were Spring-water.

Nihil aliud quàm potatiónes & crápulas crepant, quinétiam vino jam perínde abutúntur, quaſi aqua fontána ſit.

J **Such is the madneſſe of the fond common ſort of people,** that they never know how to uſe the bleſſings of God aright.

Ea eſt ſtultæ plebis dementia, ut Dei beneficiis nunquàm rectè uti ſciat.

D Truly it is juſt as it is ſaid, **Fools are never wiſe, but at a pinch,** i.e. when they are put to their ſhifts.

Scilicet iſtud eſt quod dicitur, *Nunquam ſapiunt ſtulti, niſi in angúſtiis.*

J They are rightly puniſhed therefore.

Ergò plectuntur meritò.

D What, becauſe they mock alſo at admonitions?

Quid, quòd admonitiones etiam irrident?

J There are ſome that can endure none at all, but they are angry even at them that admoniſh them well and gently.

Sunt qui nullam omnínò ferre poſſunt, quin bene & cómiter etiam monéntibus iraſcuntur.

D **I will tell you ſomething that is worſe**; there were ſome that **threatned to beat me**, when I admoniſhed them very kindly.

Audi áliquid gráviùs; fuerunt qui *mihi vérbera minarentur*, cùm eos humaníſſimè admonérem.

J **That is no new thing with me.** For one once **held up his fiſt at me**, ſo that had he not been afraid of my Fathers authority, truly **I had been ſoundly beaten.**

Iſtud míhi novum non eſt. Nam & quidam mihi aliquando *pugnum intentávit*; quod niſi véritus eſſet mei patris authoritátem, profectò *vapulâſſem accérrimè*.

D But let us let them alone that are blind, and yet do not conceive that they are ſo.

Sed omittámus eos qui cæci ſunt, nec tamen ſe tales eſſe intélligunt.

They brag that they well underſtand what the Goſpel is, when in good deed they are againſt the Goſpel.

Jactant ſe probè callére quid ſit Evangélium, cùm re verâ Evangélio adverſéntur.

J If they do not hear the Miniſters of the Word of God, and their own ſhepherds, how do you think it ſhall come to paſſe that they may hear us!

Si verbi divini miníſtros, & paſtóres ſuos non aúdiunt, qui putas fíeri poſſe ut nos aúdiant!

D Let us therfore follow Chriſts command; *Give not that which is holy unto dogs.*

Sequámur ergò quod præcépit Chriſtus; *Nólite ſanctum dare cánibus.*

J But there be ſome **ſimple and well-minded men,**

At ſunt quidam *ſimplices & benévoli*, qui auditióne

who

who are very much delighted with the hearing of Gods word; and these are they whom it is a most pleasant thing to teach.

verbi Dei mirum in modum delectantur; hi sunt quos docere est jucundissimum.

D How glad am I as oft as I light upon such! **How much do I make of them!**

Quàm gáudeo quóties in tales incido! *ut ego illos complécter libenter!*

J. And good cause why. For when you have taught them, **you enjoy them at the last, the benefit of their labours with a great deal of content.**

Nec immeritò. Nam ubi eos docúeris, tum *demum frúeris labóris tui fructu, non sine voluptáte máxima.*

D But what do we think of it? **Do you not see how the night hath almost overtaken us?**

Sed nos quid cogitámus? *non vides ut nox ferè nos oppréſſerit?*

J Let us be gone then, and to morrow (if God give leave) we will talk together more at large, of falling chearfully to our studies again.

Diſcedámus ígitur, & cras (ſi Dominus permíſerit) plúribus verbis agemus unà de ſtudiis alacriter repeténdis.

Col. 29. *Rufinus. Sylvéſter.*

Col. 29. *Rufinus. Sylveſter.*

R Your Father (as I understand) is come back again from *France.*

Pater tuus (ut accépi) rédiit è Galliâ.

S He is come back indeed.

Rédiit ſanè.

R When?

Quando?

S On Monday, at evening.

Die Lunæ, véſperi.

R Was not his **coming unwelcome to you?**

Advéntus ejus non tibi moléſtus fuit?

S What! unwelcome? no in-

Quid? moléſtus? imò ve-

deed, it was very welcome; But why do you ask such a question?

rò júndissimus; Sed cur istud rogas?

R Because perhaps when he is away, you **have more liberty to take your swinge.**

Quia fortasse illo abſénte, *libériùs vivendi est tibi potestas.*

S I do not know what liberty you mean,

Néscio quam mihi libertátem narras.

R To drink, to play, and to **ramble up and down.**

Potándi, ludéndi, *cursitándi.*

S Do you think then that I do nothing else when my Father is away?

An ígitur putas me nihil áliud ágere, dum pater abest?

R All for the most part use to do thus.

Sic ferè solent omnes.

S They that are **debauch'd** indeed.

Dissoluti quidem.

For **as for my part,** I live so when my father is away, as when he is here.

Nam *quòd ad me áttinet*, absénte patre sic vivo, ut eo præsente.

I do not drink immoderately, but **I drink to suffice me**; I play when time gives leave; I do not **ramble here and there,** but **I go abroad** with my Mothers leave, **when I have any business.**

Non poto, sed *bibo quantum satis est*; ludo cùm tempus póstulat; non *discúrro*, sed cum bonâ matris veniâ *in públicum pródeo*, cùm *áliquid hábeo negótii.*

R I, are you so exceedingly subject to your Mother?

Etiámne matri tantópere súbditus es?

S **As much as** to my father. For what do you think? Is not Gods command alike concerning both?

Æquè ac patri. Quid enim putas? Nónne de utróque æquále est præcéptum Domini?

R Honor (quoth he) thy Father, and thy Mother.

Honóra (inquit) patrem tuum, & matrem tuam.

S What saith the heathenish

Quid Ethnicus ille author au-

author of the moral Distichs?

Love both thy Parents,
Th'one as well as th'other;
To please thy Father,
Do not vex thy Mother.

What saith our Apostle *Paul*? *Sons* (saith he) *obey your Parents in the Lord.*

Are not your father and mother contained under the name of a Parent?

R That is observed by Latine Authors.

S Moreover, if there were any difference of reverence, there might **very well** more seem due to the Mothers, because they have undergone such sorrows and pains for us.

R I know these things; and **all that you have said do like me.**

S Why then did you gain-say me?

R That by that gain-saying (as it were) I might gain some matter of discourse.

For (as you your self know) our Master doth often exhort us to spend our idle time in such discourses.

S **Truly it is good leasure which is spent in honest businesse.**

R Hitherto belongs that wise speech of *Africanus*, who

distichórum morálium?

Dilige non ægrè charos pietáte paréntes;
Nec matrem offéndas, dum vis bonus ésse parénti.

Quid Paulus noster? *Filii,* (inquit) *obedite parentibus in Dómino.*

Nónne parentis nómine pater & mater continentur?

Istuc à Latínis observátur autóribus.

Quin étiam si quod esset reveréntiæ discrímen, videretur *óptimo jure*, plus debéri mátribus, ut quæ dolóres tantos, ac labóres proper nos pertulérunt.

Novi ego ista; & *quæ dixisti placent mihi ómnia.*

Cur ergò mihi repugnábas?

Ut eâ quasi repugnántiâ nóbis acérserem sermónis matériam.

Nam (ut tute nósti) præcéptor sæpè nos exhortátur, ut nostrum ótium ejúsmodi sermonibus impendámus.

Bonum sanè ótium, quod honésto in negotio consúmitur.

Huc pértinet illud *Africá* Apophthégma, qui dicebat

said, that he was never leſſe at leaſure than when he was at leaſure; as we learned out of *Tully*.

S But now time puts us in mind to make an end of this Diſcourſe.

R You do well to put me in mind.

For perhaps the Supper tarries for you at home

S We ſhall ſay more (if God permit) at our next meeting.

R I wiſh you a good night.

S Aud I wiſh you

Sweet ſleep and quiet reſt.

ſe *nunquam minus otiósum eſſe, quam cùm otiósus eſſet*; ut ex Ciceróne didicimus.

Sed jam tempus monet ut huic ſermóni finem imponámus.

Rectè mones.

Fortaſſe enim *tuâ cauſâ cena tardátur domi*.

Plura (ſi Dóminus permíſerit) *in proximo congreſſu*.

Precor tibi noctem proſperam.

Et ego tibi (*étem.*

Placidam per membra qui-

Col. 30. The Monitor. *Deſidérius.*

N I cannot ſufficiently wonder that you are no more diligent.

D Wherein do you ſee me negligent?

N Becauſe you are never almoſt here in time in a morning, and thereupon it is that you are ſet down in the bill almoſt every day.

Why are you ſo ſleepy?

D I am naturally ſo inclined.

N Correct that nature, that is, that fault of nature.

What good hath that ſaying of our *Cato* done you?

Col. 30. Nomenclátor. *Deſidérius.*

Non ſatis mirári poſſum te non eſſe diligentiórem.

Quâ in re vídeor tibi négligens?

Quod manè ferè nunquam ades in témpore; atque indè fit ut *penè quotidie noteris in Catálogo.*

Cur tu es ádeò ſomniculóſus?

Mea ſic fert natúra.

Córrige naturam iſtam, hoc eſt, natúræ vitium.

Quid tibi profuit Catónis noſtri dictum? What

D What saying I pray you ?
N *Wake alwayes more, and be not given to sloth.*
D **Nay no more**; I remember it well.
N It doth you no good to remember, unlesse you make use of it.
D I wish we could as readily make use of this and other wholsome precepts to live well, as we can readily get them by heart !
N That I may confesse the truth, **it is far more easie to command, than to perform**; yet we ought **to strive**, that either by admonitions or intreaties, we may benefit something, and **become better every day than other.**
D He that doth not that, is in **a desperate condition.**
But **nothing is harder to be amended than a vice that is natural.**
N **Almost all vices are natural to us**, and **unlesse Gods goodnesse did preserve us, we should al be very wicked.**
D What must we do then ?
N We must **fight manfully** with our vices.
D Under whose command ?
N Of God himself.

Quodnam quæso ?
Plus vigila semper, nec somno deditus esto.
Né plura, ego probè mémini.
Nihil prodest meminisse, nisi ad usum tuum accómmodes.
Utinam & hoc & ália præcépta salúbria tam fácilè ad bene vivendi usum transferamus, quàm ea facilè edíscimus !
Ut verum fátear, *præcipere quàm præstare multò est facilius.* Sed tamen *enixi* debémus, ut vel mónitis vel précibus profic.ámus áliquid, & *indies evadámus meliores.*

Qui id non facit, *ejus salus desperanda est.*
Sed *nihil difficiliùs emendátur, quàm natuiále vitium.*

Omnia ferè vitia nobis sunt naturália: & nisi Dei bónitas servàret nos, essemus omnes scelératissimi.

Quid igitur faciéndum ?
Fórtiter cum vitiis nostris *pugnándum* est.
Quo duce ?
Deo ipso.

D With what weapons?
N With divine and ſpiritual.
D And where I pray you are they found?
N In the Epiſtle of St. *Paul* to the *Epheſians*.
D In what Chapter?
N The ſixth.
D What if I do not underſtand the place of my ſelf?
N **You will not quite underſtand it I know very well**; but you may aſk of our Maſter.
What if you be there with me?
I will be there, I am reſolved; but **I muſt take the opportunity.**
D We will adviſe about this then another time.
N When will that be?
D The next Wedneſday, if you think good.
N At what a clock?
D **At one in the afternoon.**
N **I like your reſolution.**
D Let us now be gone then.

Quibus armis?
Divinis & ſpiritualibus,
Ubi tandem inveniúntur?
In Epiſtolâ Sancti *Pauli* ad *Epheſios*.
Quoto cápite?
Sexto.
Quid ſi per me locum non intellexero?
Non omnino intélliges ſatis ſcio; ſed præceptor erit conſuléndus.
Quid ſi mecum adfúeris?
Adéſſe volo, certum eſt; verùm *captánda erit opportúnitas*.
De hoc igitur áliàs conſilium capiémus.
Quando iſtud erit?
Próximo die Mercúrii, ſi tibi ità videtur.
Quotâ horâ?
Poſt meridiem primâ.
Placet ſententia.
Nunc igitur diſcedámus.

Col. 31. *Trapezíta. Raimúndus.*

Col. 31. *Trapezita. Raimundus.*

T Is it lawfull to requite evil with evil?
R Why do you aſk that?
T That I may anſwer them that contradict me in this point.
R **You have aſked me in**

Licétne *malum malo repéndere*.
Cur iſtud quæris?
Ut iis reſpondere poſſim, qui hâc in re mihi contradicunt.
Breviter interrogáſti, re-

brief

brief, and I will answer you in very brief; It is not lawfull.

spondébo brevíssimè. Non licet.

T Why not?

Cur non?

R Because Christ forbade us, and after him the Apostles.

Quia vétuit Christus, & post eum Apóstoli.

T What must we do then?

Quid igitur faciendum est?

R We must requite evil with good.

Malum bono compensándum.

T Is it not sufficient to requite good with good?

Annon súfficit bonum bono repéndere?

R It is not sufficient indeed for a Christian.

Non satis Christiáno quidem.

T Why so?

Quámobrem?

R For it behoves a Christian to imitate Christ his Master.

Nam Christiánum opórtet Christum præceptórem imitári.

T What did Christ in that kind?

Quid fecit Christus in eo génere?

R He healed him who had buffetted him; he prayed for them who crucified him; and many such things as these did he.

Sanávit eum qui ipsi cólaphum impégerat; precátus est pro iis, qui ipsum in crucem sústulerant; alia item multa fecit ejúsmodi.

T Doth he do nothing then, that requiteth one good turn for another?

Nihílne ígitur facit, qui grátiam pro grátiâ rependit?

R He doth as much as the Heathen do.

Tantum facit, quantum fáciunt Ethnici.

T What do they?

Quid illi fáciunt?

R They love their friends, and requite a favour to them from whom they received one.

Amícos díligunt, & réferunt grátiam à quibus accepérunt.

T No more?

Nihílne amplius?

R No; for what more can you expect from them

Nihil; nam quid ámplius expécles ab iis qui ve-

thar

that know not the true God.

rum Deum non noverunt.

T What do they to their enemies?

Quid fáciunt inimícis?

R They perſecute them all the wayes they can.

Quibuſcúnque modis poſſunt eos perſequuntur.

T Is it a ſin in a Chriſtian?

Eſtne Chriſtiáno peccátum?

R If it be not lawfull, (as I have now proved to you) conclude it to be a ſin.

Si non licet, (ut jam tibi probávi) concliúde id peccátum eſſe.

T But (as the Proverb goeth) *Force by force reſiſt we may.*

Atqui (ut vulgò dicitur) *Vim vi repellere licet.*

Which ſaying, a certain new Poet hath interpreted alſo more at large in theſe words:

Quam ſenténtiam novus quidam Poéta, étiam latiùs interpretátus eſt his verbis;

Laws force by force, and wound by wound Permit us to repel.

Pellere vim vi jura ſinunt, & vúlnere vulnus.

What ſay you to this?

Quid ad hoc reſpondes?

R Truly the laws of the Heathens do permit it, but Gods Law ſpeaks far otherwiſe.

Iſtud quidem permittunt Ethnicórum leges, ſed lex divína longè áliter lóquitur.

T What is Gods Law?

Quid eſt divina lex?

R The ſame that Gods word.

Idem quod Dei verbum.

T Is it therefore a ſin, whatſoever is done againſt the Word of God?

Quicquid ergo fit contra Dei verbum, éſtne peccátum?

R Without doubt it is a ſin.

Procul dúbio peccátum eſt.

T Can you prove that out of Gods Word?

Protéſne iſta probáre ex divínis líteris?

R What can I elſe? as eaſily as can be.

Quid ni poſſim? nihil facílius.

T Bring me ſome proofs, I pray you.

Adfer mihi (quæſo) *ſenténtias?*

R Do you not believe that which every body granteth?

Non credis id *quod eſt omnibus in confeſſo?*

Yes

T Yes indeed, I do verily believe it.

Imò verò indubitánter credo.

R What need we any proofs then?

Quid ígitur opus eſt teſtimóniis?

T That I may give a ſure anſwer to them that gainſay it.

Ut contradicéntibus certò reſpondére poſſim.

R You conceive of it aright; but becauſe you cannot get it by heart out of hand, tarry whilſt I ſet them down in a little paper, in which alſo ſhall be **the quotation of the places**, that you may even **point it out with the finger**, to whom you pleaſe.

Rectè intélligis; ſed quia non poſſis ex témpore memóriæ mandáre, expecta dum tibi deſcribam in chártulâ in quâ étiam ſit *locórum annotátio*, ut poſſis quibus voles étiam *digito demonſtráre*.

T **Very good counſel on a ſudden**; how much more convenient ſhall this be to me!

Optimum ex témpore conſilium; quanto iſtud mihi commódius fúerit!

For ſo I ſhall **get it without book at my leaſure**, that I may have it in readineſſe as need ſhall be.

Sic enim *per ótium ediſcam*, ut ad manum hábeam quóries erit opus.

But when will you give it me?

Sed quando mihi dabis?

R **Come again hither to me to morrow** (if you pleaſe.)

Cras (ſi libet) *huc ad me revértere.*

T At what a clock?

Quotâ horâ?

R **At one a clock in the afternoon.**

A meridie primâ.

T I am ſatisfied; farwel in the mean time.

Sat hábeo; intérea vale:

R **The Lord God have you in his keeping.**

Te ſervet Dóminus Deus.

Co.

	Col. 32. *Grimóndus. Blevétus.*	Col. 32. *Griméndus. Blevétus.*
G	Will you buy this girdle?	Vis émere hunc cíngulum?
B	Why ſhould I buy it? one is enough for me; but why will you ſell it?	Cur émerem? unus mihi ſatìs eſt; tu verò cur vis véndere?
G	Becauſe I have two.	Quia ſunt mihi duo.
B	And yet you may not ſell it, unleſſe **you will hazard a beating.**	Nec tamen líçet ut vendas, niſi vis *in pœnam incúrrere.*
G	What doth hinder me to ſell my own things?	Quid vetat me véndere res meas?
B	You have nothing yet of your own.	Nihil adhuc tuum habes.
G	What now, nothing? how prove you that?	Eho, nihil? unde probas iſtud?
B	Becauſe you are not yet **at your own liberty**, but **under your Fathers command**; to be ſhort, will you hear in brief, that you may not do it?	Quia nondum es *tui juris*, ſed *ſub patris poteſtate*; dénique vis audíre bréviter tibi iſtud non licére?
G	**I am willing with all my heart.**	*Máximè velim.*
B	There is a **School-order** concerning this, whereof this is the meaning; Let not children ſell any thing, nor buy, nor change, nor alter the property of a thing by any other meanes without their Parents conſent. He that ſhall do otherwiſe, ſhall be whip't.	De hoc *lex* eſt *Scholáſtica*, cujus hæc eſt ſententia; Pueri injuſſu parentum nec vendant áliquid, nec emant, nec permíttent, nec aliénent quovis álio modo. Qui contra fecérit, verbéribus plectétur.
G	**I know that well enough**; but I would try	*Iſtud non ego ignorábam*; ſed volébam periculum whe-

whether you were conſtant in obſerving Orders,

B **You are a diſſembler then**

G I ſee no harm in this diſſembling; do you conſtrue it ill?

B No indeed; for you have not hurt me.

G What if I had hurt you?

B I would have taken it patiently, as it becomes a Chriſtian.

G I wiſh we could thus endure all adverſities for Chriſts ſake, who for our ſalvation-ſake endured every thing!

B We ſhall be ſure to bear them, if we **ſet his example alwayes before our eyes.**

G Truly that is an hard matter.

B Nay it is impoſſible, unleſſe his Spirit alwayes aſſiſt us; which we muſt obtain by our daily prayers.

G O with what pleaſant Diſcourſe have we ſpent this little leaſure!

fácere an conſtans eſſes in obſervándis légibus.

Tu igitur es ſimulátor.

In hâc ſimulatióne nihil vídeo eſſe mali; num tu interpretáris malè?

Minimè verò; nihil enim nocuiſti mihi.

Quid ſi nocuíſſem?

Tulíſſem æquo ánimo, ut Chriſtiánum decet.

Utinam advérſa ómnia ſic feramus propter Chriſtum, qui nihil non tulit ſalutis noſtræ cauſâ!

Ferémus certè, *ſi exemplum ejus ſemper nobis proponámus ob oculos.*

Difficile id quidem eſt.

Imò impoſſibile, niſi illius Spiritu ſemper adjuvémur; quod aſſiduis précibus eſt impetrándum.

O quàm ſuavi ſermóne tantíllum otii conſúmpſimus!

Col. 33. *Sartor. Odetus.*

S Have you ſaid your prayers at home to day?

O Why do you ask that?

S Becauſe **you was not at morning prayer.**

Col. 33. *Sartor. Odétus.*

Ecquid hodie precátus es domi?

Cur quæris iſtud?

Quia *non interfuiſti matutínæ precatióni.*

How

O How know you?
S I took notice.
O But you are not the Monitor.
S I am not.
O Why then did you take notice?
S Because you are my very good friend.
O What then?
S I shall be sorry to see you whip't.
O What? was I set down in the note?
S What, do you make any question?
O Did no man make an excuse for me, when the bill was called?
S No body, that I know of.
O If you love me so dearly (as you say) why did not you your self make an excuse for me?
S What excuse should I have made?
O You should have devised something.
S Should I have told a lye then?
O What then?
S But to lye is forbidden by the Word of God.
O I confesse it, but that was a light lye.
S We must think nothing light with which God is offended.
O I cannot deny that; but he will

Qui scis?
Observávi.
Atqui tu non es observátor.
Non sum.
Quámobrem igitur observábas?
Quia es mihá charíssimus.
Quid tum?
Dolebit mihi si vapulábis.
Quid? an ego notátus fui?
Etiam dubitas?
Cùm recitarétur Catálogus, nemo me excusávit?
Nemo, quod sciam?
Si me tantópere amas (ut dicis) cur tute non excusásti me?
Quid causæ dixíssem?
Commentus esses aliquid.
Ergò mentítus essem?
Quid inde?
Sed ex verbo Dei mentíri vétitum est.
Fateor; sed erat *leve mendácium.*
Nihil leve judicándum est, quo Deus offenditur.
Negáre id non possum: sed

will easily forgive us these small faults for Jesus Christs sake, who is our Mediatour and Advocate. For, **what one is there amongst a thousand that doth not sin every day very often?**

S Truly none; moreover we scarcely pray, or do any good work, in which there is not **some shew of sin.**

O What then should become of us, if God were not ready to forgive us? whereupon also praying daily, we say, *Forgive us our trespasses.*

S We ought not to make any question, but he will forgive us, if we seriously and truly acknowledge our faults, if we **heartily beg pardon,** and believe that we are pardoned.

O What remains then?

That remains, that we neither delight in our sins, nor persist in them, nor **commit sin maliciously, wittingly,** and **on purpose.**

For there are too many things which we do amisse through the infirmity of our flesh, and also through ignorance:

O I make no question touch-

lévia ista facilè remittet nobis propter Jesum Christum, qui est deprecátor noster & advocátus. Nam *quotusquisque non peccat quotidie sæpissimè?*

Profectò nullus; quinétiam vix precámur, aut áliquid boni operámur, in quo non insit *áliqua peccáti species.*

Quid ergò futúrum esset nobis, nisi Deus facilè ignósceret? unde & quotidie precántes dicimus, *Remitte nocis dêbita nostra.*

Nihil dubitáre debémus, Quin remíttat, si erráta nostra seriò & verè agnoscámus, si *ex ánimo petámus véniam*, si fidem habeámus nobis ignósci.

Quid igitur restat?

Illud restat, ut neque delectémur peccátis, neque in iis persistámus, neque *malitiosè, scienter & de indústriâ peccátum committámus.*

Nimis enim multa sunt quæ per carnis infirmitátem peccámus, & étiam per ignorantiam.

Nihil dúbito de peccátis il-

ling

ing those sins which we commit through the infirmity of the flesh, such as was *Peters* denial of Christ.

But **how comes it to passe** that we sin also through ignorance?

S Touching this you have St. *Pauls* example, who writing to *Timothy*, doth openly professe in his former Epistle, that though he had persecuted the Church of God, yet he had obtained mercy, because he did it ignorantly.

O You have abundantly satisfied me in this example; (for I also remember that I have read it,) but do you know in **what chapter of the Epistle** it is written?

S Truly **I do not use to trouble my memory** in retaining the numbers of the Chapters; I think it sufficient at this time, to note some sentences as it were hastily, which I may get by heart, if I can steal any leasure in the mean time from my daily employment at my present studies.

O **I wish I could do so too!**

lis, quæ ex carnis imbecillitáte perpetrámus, qualis fuit *Petri* abnegátio.

Sed *qui fit*, ut peccemus per ignorántiam?

De hoc *Pauli* exémplum habes, qui scribens ad *Timótheum*, in priore Epistolâ palàm profitétur se, quamvis Ecclésiam Dei persecútus fuerit, tamen véniam esse consequútum, quia ignórans id fécerit.

Isto exémplo mihi abundè satisfeciſti; (nam & ego id legisse mémini,) sed scin' *tu quoto Epistolæ capite* id scriptum sit?

Equidem *non fóleo vexáre memóriam* in retinéndis cápitum núméris; Mihi hoc témpore satis esse vidétur aliquot sententias quasi raptim annotáre, quas memóriæ mandare liceat, si quid interdum ótii suffurári possim ex quotidiánâ studiórum præséntium occupatióne.

Utinam ego quoque id fácere possem!

What

S What hinders you?

O I have much ado **to give my Master content in my School-exercises,** so far am I from having any time granted to bestow on other studies.

S Truly we are sufficiently employed every day, yet we must endure these things, so long as God and our Parents shall think it necessary for us.

O Therefore do I willingly undergo and endure all such kind of pains.

S With what hope do you endure them?

O Because I hope it will come to passe, that they may be the first steps, by which I may once attain to greater matters.

S But of these things more at large at another time; **Now let us mind what we have in hand.**

O What is that?

S Do you not hear the Bell ring to the Supper?

O You tell me of a good ringing, **I began to feel my self hungry just now.**

S Verily, because **you went past your drinking.**

O I wish I could alwayes as easily forbear it, as I was willing to be without it to day.

Quid impedit?

Vix ego quo *satis præceptóri fácere in exercitationibus Scholásticis*, tantum abest ut aliis stúdiis áliquid témporis impertíri concedátur.

Satis profectò quotidiè sumus occupáti; sed hæc tamen ferénda sunt, quamdiu nobis opus esse, ipsi Deo & paréntibus nostris visum fúerit.

Ego proptérea libenter fero ac tólero omnes ejusmodi labores.

Quâ spe tóleras?

Quia futúrum spero, ut primi sint gradus, quibus ad majóra aliquando pervéniam.

Sed de his áliàs plúribus;

Nunc agámus quod instat.

Quid istud est?

Audin' tu ad cœnam signum dari?

Bonum signum núncias; *jam sentiebam esúriem.*

Nimírum quia *merendam prætermisisti.*

Utinam eâ tam fácilè semper abstinére possem, quàm hodie cárui libénter.

S But I am not willing to be without it, unleſſe I be very buſie.

Ego verò non libenter cáreo niſi *occupátus neceſſário negótio.*

Col. 34. *Phrygio. Stephen*

Col. 34. *Phrygio. Stephánus:*

P God ſave you, you **gadder abroad that art very ſore miſſing.**

Salve ambulátor optatiſſime.

S And God ſave you that ſit ſo ſtill, and are ſo very buſie.

Et tu ſalvus ſis, ceſſátor occupatiſſime.

P Are you well, my *Stephen?*

Satiſne rectè vales, mi *Stéphane?*

S Yea very well, ſuch is Gods goodneſſe towards me.

Imò rectiſſimè, quæ eſt Dei óptimi máximi benígnitas.

P **Truly I am heartily glad, and exceedingly rejoyce you are ſo welcome home. Where have you been this whole year?**

Equidem ex ánimo gáudeo, tibíque vehementer grátulor réditum iſtum incólumem. Ubi fuiſti hoc toto anno?

S In *Italy.*

In *Itália.*

P Why did you reſolve to go thither?

Quam ob cauſam ánimum induxeras illùc proficiſci.

S Becauſe of the fame of the Country, touching which ſo many things are reported every where.

Ob famam regiónis, de quâ tam multa ubique prædicántur.

And you know well enough how greedy we are of novelties.

Nec ignóras, quàm ſimus rerum novárum cúpidi.

P **Our nature is ſuch**; but what have you found there?

Sic eſt natúra comparátum; ſed quid illic inveniſti?

S Truly a great many **more things than I heard reported.**

Certè multò *plura quàm ex famâ audiveram.*

P But (I believe) you ſaw many things which you had no mind to ſee.

Sed multa (credo) vidiſti, quæ minimè velles.

Yes

S Yes indeed, **wicked doings**; but as for the Countrey, it is a Land very fertile, very much abounding with all kinds of the beſt fruits, and eſpecially with the **gallanteſt wine.**

Nempe *ſceléra*; ſed quod ad regiónem áttinet, terra eſt longè fertiliſſima, omni optimórum frúctuum génere valdè abundans, præcipuè *vino præſtantiſſimo.*

P Forſooth, that thing pleaſed you above all.

Scilicèt ea potíſſimum res tibi arridébat.

S That I may ſay the truth, it did wonderfully pleaſe my palate. For what like do you ſay this wine of ours is? you would verily call it ſmall wine, if you compare it with that.

Ut verum fátear, mirè afficébat palátum; nam quale dicas hoc noſtrum vinum eſſe? villum verè dicas, ſi cum illo cómpares.

P **A fine ſubject** then of praiſing God did preſent it unto you from thence.

Inde ergò tibi ſe offerébat *pulchrum* Dei laudándi *argumèntum.*

S A very fine one.

Pulchérrimum.

For thus I did oft-times think with my ſelf; Lord God, how good art thou, that haſt loved us ſo as to afford us dainties! For thou haſt not only made us ſuch things as the earth brings forth of it ſelf for our ſuſtenance; but alſo ſo many kinds of moſt delicate things, which if we uſe them moderately, and with thankſgiving, they both ſweedly nouriſh our body, and marvellouſly chear up the mind it ſelf.

Sic enim ſæpè cogitábam; quàm bonus es, Domine Deus, qui nos amaviſti uſque ad delícias! Non ſolùm ea creâſti nobis ad victum, quæ terra ſponte ſuâ producit; ſed étiam tot génera rerum delectiſſimárum; quæ ſi moderátè ſumámus, & cum gratiárum actióne, & corpus ſuaviſſimè nútriunt, & ipſum ánimum miríficè exhilarant.

O with what words, or with what works may we worthily enough glorifie thy name, O Lord! To conclude, I **was so ravished in my mind**, that I desired nothing more then to have the prayses of God ever in my mouth; but (alas!) by one thought or other every like comming in my mind, that fire was quenched by a little and little.

O quibus verbis, quibus operibus satis digne glorificémus nomen tuum, Dómine! Denique, *sic afficiébar ánimo*, ut nihil magis cúperem, quàm divínas laudes semper in ore habére; sed (proh dolor!) áliis atque áliis subínde cogitatiónibus, ignis ille paulátim extinguebátur.

P That is no new thing with me, for such a thing as that doth oft use to befall me.

Istud apud me non est novium; nam sæpè tale quid mihi solet accidere.

S Such is the inconstancy of our nature.

Ea est natúræ nostræ inconstántia.

P We have experience of this almost every hour; but what I pray you did you do in your *Italy*?

Horis ferè ómnibus istud experimur; sed quid tandem egísti in tuâ *Itáliâ*?

S I visited some of the most famous Cities for my minds-sake, and I studied a pretty while too in some places.

Invísi, ánimi grátiâ, áliquot urbes celebrióres, alicubi étiam studui aliquandiu.

P What Cities went you chiefly to see?

Quas urbes visísti potíssimum?

S Truly I saw as many as I went along, but **I did take a leasurely view but of a few**, to wit. *Genoa*, *Florence*, *Venice*, and last of all that *Rome*, which was called in times past, the head of the

Multas quidem vidi in transitu: sed *paucas contemplatus sum otiósus*; nimírum *Génoam*, *Floréntiam*, *Venétias*, dénique *Romam* illam, quæ olim mundi caput dicebátur, nunc autem est ómnium

world;

world, but is now the Fountain and original of all abominations.

abominationum fons & orígo.

P Did you ſee that great Beaſt?

Vidiſtíne magnam illam béſtiam?

S I ſaw him **by the by** when he **was carried up and down the ſtreets**; (as I ſuppoſe) **for a ſhew.**

Vidi *óbiter*, cùm per *vicos* (opínor) *ſpectáculi grátiâ portarétur.*

P But (that we may come to to the purpoſe) in what Towns I pray you did you tarry to mind your ſtudies?

Sed (ut ad rem) in quibus tandem óppidis commorátus es ſtudiórum grátiâ?

S As I came back from *Rome*, I paſſed through *Bonónia*, *Pádua* and *Millain*. In every one of theſe Towns, **I ſpent about three moneths** in ſeveral ſorts of ſtudies.

Româ rédiens, tranſívi *Bonóniam*, *Patávium*, *Mediolánum*. In eórum oppidórum ſingulis *menſes circiter tres verſátus ſum* in vário literárum génere.

For I had a mind to taſte (as it were) a little of every one.

Vólui enim è ſíngulis paúcula quaſi deguſtáre.

P But what ſtrange matter did you ſee in ſo many moſt famous Towns?

Quid autem vidiſti novi in tot celebérrimis óppidis?

S Do you ask? all things almoſt did ſeem ſtrange to me; but it would be too long to tell you all, eſpecially now when I am to haſte ſome whither elſe.

Rogas? ferè omnia mihi nova videbántur: ſed longum foret omnia tibi narráre, præſertim nunc cùm mihi eſt áliquò properándum.

P Whither I pray you?

Quo tandem?

S To my Uncle, that invited me to Supper.

Ad pátruum qui me ad cœnam invitávit.

P I will ſtay you no longer.

Nolo ígitur te remorári:

then; but when may we talk more at leisure together?

S To morrow after Dinner, if you will.

P And truly I desire so.

S **Tarry for me then in your Chamber** till one of clock.

P I will do so, it is a fit time for our drinking.

diútiùs; sed quando licébit nobis magis otiósè confabulári?

Cras à prándio si volúeris.

Ego verò id percúpio.

Ad horam ígitur primam *expécta me in cubículo.*

Fiet, hora est ad meréndam opportúna,

Col. 35. The Master. The Usher.

Col. 35. *Magíster. Hypodidascalus.*

M What? have you sufficiently considered what we had speech of betwixt us of late?

H **I have considered it over and over.**

M **Do you like the proffer which I made you?**

H Yes.

M What? doth my Table or Dyet content you?

H I lack nothing in that matter.

M What want you then?

H That (if it be no trouble to you,) you would **appoint me what services I should do for you.**

M **That is but very fair:** hear therefore the main heads of thy Duty, whereof this is the first;

Every morning to take diligent care, that all my

Quid? quod hisce diébus inter nos egerámus satísne cogitâsti?

Etiam atque êtiam cogitávi.

Ecquid placet tibi condítio quam óbtuli?

Máximè.

Quid? mensa, seu convíctus?

Nihil in eâ re desídero.

Quid restat ígitur?

Ut (si tibi non moléstum est) *præscríbas mihi quas óperas á me tibi præstári velis.*

Id verò est æquíssimum; áccipe ígitur præcípua officii tui cápita, quorum hoc primum est;

Quotídie manè diligenter curáre ut omnes domé-

Tablers

Tablers **get up in due time, respecting the winter & the summer-season.** After they are up, let them look to those things which concern the dressing and cleanlinesse of the body; and last of all, that they be at private prayers.

ſtici mei diſcípuli, *matúrè cúbitu ſurgant, pro ratióne témporis cùm hybérni, tum æſtivi.* Ubi ſurréxerint, ea curent quæ ad cultum & munditiem córporis pértinent; poſtremò, & adſint privátæ noſtræ precatióni.

The second is, to bring them three times a day into the Hall, that is, at morn, and before eleven of the clock, and three in the afternoon. There (unlesse I my self be present) to tarry till some of the Teachers come; in the mean time to see the bills called, and that prayers be said; in like manner, to observe diligently, whether any of the Teachers be away from his Seat; if any one be away, to come and tell me presently, or to **do what he should do.**

Secundum, ter quotídie in aulam dedúcere, manè ſcilicet, & ante horam undécimam, ac tertiam pomeridiánam. Illic (niſi égomet ádero) expectáre, donec áliquis ex doctóribus adfúerit; intérea curáre recitándos catálogos, & precationem dicéndam; item obſervare ſedulò, num quis ex ipſis doctóribus abſit ab auditório ſuo; ſi quis áberit, mihi ſtatim renuntiáre, aut *ejus partes ágere.*

The third is, to stay with the Borders, as oft as they are not raught in the Schools; in the mean time, to teach the lesser boyes to write and read, and to hear other boyes repetitions, so far as time and opportunity will give leave. Last of all, to keep

Tertium, manére cum púeris domésticis, quóties non docéntur in Scholis; intérea minóres ad lectiónem & Scriptúram inſtrúere, cæterorúmque repetitiónes audire quantum tempus & opportúnitas patiétur; omnes dénique in officio reti-

them all in order, to admoniſh, blame, chide, and whip them too, when there ſhall be need.

nére, admonére, argúere objurgáre, *virgis* étiam, ubi opus fúerit, caſtigáre.

The fourth is, to lead them in order to Sermons on Holy-dayes, and to lead them back again home in like manner.

Quartum feriátis diébus eos ad ſacras conciónes órdine dedúcere, ac domum ſimiliter redúcere.

The fifth, as oft as they ſhall have liberty to play, to mind ever and anon, that they do or ſay nothing unbefitting their duty & good manners.

Quintum, quóties ludere permiſſum erit, ſubinde obſerváre, ne quid præter officium & bonos mores vel factis, vel dictis admíttant.

The ſixth, **to help them with the money** which I ſhall put into your hands, to paper, pens, ink, and certain other neceſſaries, only of ſmall value, and to ſet them all down in **a book of accompts**.

Sextum *ſuppeditare illi ex pecúniâ*, quam tibi in manus dabo, chartam, pennas, atraménta, & alia quædam duntáxat parvi prétii neceſſária; eaque ómnia *in expenſorum códicem* referre.

And that is wont to be done eſpecially on *Wedneſdays* and *Saturdays*.

Id autem *Mercúrii* & *Sábbati* potíſſimum diébus fieri ſoler.

The ſeventh, to be careful of ſuch things as concern their books, cloathes, and ordering of their bodies, that is, ſometimes to call them to account about their books and cloathes, and have reſpect to their health and ordering of their body, and ſuch things as thoſe to be heeded and look'd after,

Séptimum, quæ ad eórum libros veſtiménta, & curam córporis pertinébunt non negligere; hoc eſt, interdum ab illis librorum & veſtimentorum ratiónem exígere, valetúdins, & cultûs córporis ratiónem habébere & ália ejúſmodi, (in púeris præſertim minóribus,) curánda eſpe-

especially among the lesser boyes.

The eighth, to teach the boyes, both in my Form, and in the rest, except the three uppermost, if at any time there be any necessity.

The ninth is, to help me sometimes (if need shall be) both at home and abroad in my private businesses.

Thus far you have heard what Services I would have you do, and what I am wont to require of my other Ushers in the House, yet will I not be such a severe Exactor of them all, but I my self, **as my leasure serves, will** ease you of some things, **in which I will supply your place.**

Vnderstand you all these things?

H Truly I have diligently minded them all; but I entreat you one thing, that to help my memory, you would give me a little Note of them, and withal a little time, to think, and to consider upon them.

M How much time do you desire?

H One natural day, *i. e.* four and twenty hours.

& obsérvánda.

Octávum, docére púeros tum in classe meâ, tum in cæteris, præter tres superióres, si quando necessitas postulábit.

Nonum, interdùm (si opus fúerit) me & domi & foris, in privátis negótiis adjuváre.

Háctenus audísti quæ mihi abs te præstári velim officia, quæque étiam ab áliis doméstici hypodidáscalis exigere sóleam; eórum tamen ómnia non ádeò sevérus exáctor fúero, quin ipse, *quóties per ótium licebit*, áliqua tibi remíttam, in quibus *ego* quasi *vicárii partes agam.*

Intellextin' hæc ómnia?

Ego verò diligenter ómnia; sed unum te oro, ut, ad memóriam renovándam, des mihi eórum commentariólum, & simul cogitándi ac deliberándi spátium.

Quantum témporis póstulas?

Diem unum naturálem.

But

M But I will allow you too. In the mean time you ſhall go on (as you have begun) to talk and tarry with us without any coſt of yours, **as freely as if you were at your own home.**

Ego verò duos integros dabo. Intérea (ut cœpiſti) nullo tuo ſumptu nobis perges convívere & commorári, *tam liberè quàm ſi eſſes domi tuæ.*

H **This is very kindly done of you**; wherefore **I am a great deal the more beholding to you.**

Iſtud non ſine humanitáte facis; quo fit *ut majóri beneficio me devíncias.*

M You ſhall have the Note which you deſire after Dinner, as faſt as I can write it you with my own hand.

Habébis à prándio quod requíris commentárium, cùm primùm meâ tibi manu conſcripſero.

H What if you ſhould dictate it to me?

Quid ſi mihi dictáres?

M I had rather write it my ſelf; **leſt any thing** ſhould perhaps **over-ſlip me.**

Malim égomet ſcribere, *ne quid* fortè inter dictándum *excidat.*

H **Do as you pleaſe.**

ut libet.

Col. 36. *Quæſtor. Benignus.*

Col. 36. *Quæſtor. Benignus.*

Q How ſorry am I, that I was not at your Repetition in the morning!

Quàm dóleo me non interfuiſſe manè repetitióni veſtræ!

B Why came you not ſooner to the School as you uſe to do?

Cur non veníſti in ludum citiùs, ut ferè ſoles?

Q Wo is me poor boy! I got not up ſoon enough.

Me míſerum! non ſurrexi in témpore.

B Why ſo?

Quámobrem?

Q Becauſe no body awaked me.

Quia nemo me expergefécit

Who

B Who uſes to call you up?
Quis te ſolet excitáre?

Q Our Hoſt, or his maid: but when he is away, the maid doth oft-times forget, or certainly doth not heed.
Hoſpes noſter, aut ejus ancílla: ſed abſénte illo, ancílla ſæpè obliviſcitur, aut certè négligit,

B Where was your Hoſt?
Ubi erat hoſpes?

Q He was gone abroad **very early** about his buſineſſe, **as I underſtood afterwards.**
Sub auróram prodíerat ad ſua negótia, ut *póſtea reſcivi.*

B What doth your **Hoſteſſe**? doth ſhe look to nothing?
Quid *hóſpita?* nihílne curat?

Q What do you think ſhe ſhould look to?
Quid putas eam curare?

Every day after ſhe is up, ſhe is always buſie, partly in looking to her little children, and partly in other houſhold occaſions.
Quotídie ex quo ſurréxit, ſemper inténta eſt partim curándis filiolis, partim cæteris doméſticis rebus.

B Have you no Schollars to your Chamber-fellows?
Nullóſne habes contubernáles ſcholáſticos?

Q None at all.
Prorſus nullos.

B Alas poor boy, that haſt no body to confer withal about your ſtudies!
Ah puer infœlix, qui néminem habes quocum de ſtudiis cónferas

Q My condition, as far as I ſuppoſe, is very miſerable becauſe of that.
Ob eam rem mea eſt miſérrima condítio, quantum ego judíco!

For I cannot ſtudy as I would my ſelf, for ſuch **a company of market-folks that uſe that houſe**, and make a noiſe about me all the day long.
Non enim poſſum arbitrio meo ſtudére propter *tantam mercatórum turbam, qui domum illam frequentant*, & mihi toto die óbſtrepunt.

B Have not you a Chamber to your ſelf?
Non habes tibi cubiculum?

Q **What am I better to have one?** For it is so close to **the steps**, and the **turnpair of stairs**, that a **Cat cannot so much as go up or down but I can hear her.**

B Certainly **it is a great deal** of trouble.

Q But that is a great deal more, that above my Chamber there is **a very large room**, where wares are laid up; whence it is that some great packs are carried either in or out **every like.**

B O strange! how can you live there?

Q What say you? live? I in truth do not live, but rather languish, nor do I ever think my self free but when I am in the School, with you and the rest of our School-fellows.

B How I pity your case!

Q I would I might dwell with you in this **School-house.**

B **I should like nothing better:** but what doth hinder thee?

Q My Fathers **antient acquaintance** with that Host of mine.

B **You should acquaint your**

Quid mihi prodest habére? Est enim ità conjúnctum *grádibus & cóchleis*, ut *nè felis quidem aut ascéndat, aut de scéndat, quin feriat aures meas áliquis strepitus.*

Magna profectò *moléstia.*

Illa verò multò major, quod supra meum cubiculum est *amplíssimum conclávé*, ubi merces asservántur; Unde fit ut *boris ómnibus* aliquæ graves sárcinæ vel importéntur vel exporténtur.

O Deum immortálem! quómodo illic potes vívere?

Quid ais? vívere?

Equidem non vivo, sed lángueo pótiùs. Neque usquam mihi vídeor esse liber, nisi cùm sum in scholâ tecum unâ, & cum cæteris nostris condiscipulis.

Quàm doleo vicem tuam!

Utinam licéret tecum mihi habitare in his *ædibus scholásticis!*

Nihil esset mihi jucúndius: sed quid impedit?

Patris *vetus amicítia* cum illo hospite meo.

Debéres patrem admonére

father

father with the inconveniencies that attend your ſtudies.

de ſtudiórum tuórum incómmodis.

Q I have oft-times acquainted him, **both by word of mouth, and by letters.**

Sæpè quidem mónui, & *coràm, & per literas.*

B What anſwer doth he make you?

Quid ille reſpondet?

Q He is made acquainted with it to no purpoſe, **it is as if one ſhould tell a tale to a deaf body.**

Fruſtrà monétur: quaſi *ſurdo narrátur fábula.*

B Why ſo?

Quid ità?

Q Becauſe he was never brought up at School, and therefore he underſtands nothing in the way of ſtudies.

Quia nunquam in diſcéndi ludo verſátus eſt, ideóque in ſtudiórum ratióne nihil intélligit.

B Yet I, if it were my caſe, would **try all means poſſible to gain my deſire.**

Ego tamen, ſi mea res agerétur, *omnem movérem lápidem*, ut *voti compos efficerer.*

Q What if the Maſter himſelf ſhould write to my Father?

Quid ſi præcéptor ipſe ad patrem meum ſcriberet?

B You could never perſwade him to that.

Nunquam iſtud illi perſuadéres.

Q Why not?

Cur non?

B **Becauſe he will not fawn upon any man** to get himſelf **a company of ſchollers.** For he cannot abide any ambition or covetouſneſſe.

Qia non vult *ambíre quémpiam*, ut *diſcipulorum turbam* ſibi cómparet. Abhórret enim ab omni tum ambítione tum avarítiâ.

Q What then do you perſwade me to do?

Quid ígitur mihi faciendum ſuades?

B I have only one thing to adviſe you.

Unicum hábeo conſílium.

Q I pray you do not conceal it from me.

Ne mihi, óbsecro, retíceas.

B That thing must be tryed by some friends.

Ea res per amicos tentánda est.

Q **I thought of that too sometimes, but I durst never attempt it.**

Idem mihi quoque aliquando in mentem vénerat; sed *nunquam ausus sum experíri.*

B Why do you make any question?

Quid dúbitas?

Q **I am afraid this will have small success.**

Véreor ut hoc parúm succédat.

B **The issue of a thing is in the hand of the Lord**; but what hurt will it do us to try?

Rei éxitus in manu Dómini; sed quid tentáre nocébit?

Q Let us try indeed. For (I hope) no harm can come thence.

Tentémus sanè. Nihil enim mali (ut confido) indè potest accidere.

But I know not what way I should take here.

At ego néscio quâ ratióne hic utendum sit.

B Tell me, do you not look that your Father should come into this City shortly?

Dic mihi, non expéctas ut brevi pater in hanc urbem véniat?

Q I hope he will come very shortly.

Spero ventúrum propédiem.

B When then?

Quando ígitur?

Q About the first of *July*.

Ad Caléndas Quintiles.

B **It is very well.** Do you know then what is needfull to be done?

Optimè est. Scin' ígitur quid sit ópus facto.

Q I pray you, teach me.

Doce, quæso.

B See that you severely speak with two or three of your Fathers chief friends who are **grave, and men of fashion**, to wit, that their authority may the rather prevail with your Father.

Fac singulátim convénias duas aut tres ex patérnis amícis præcípuis, qui sunt viri *graves & honoráti*; nempe, ut plus váleat eórum autóritas apud patrem tuum.

You

Q You give me good advice; what ſhould I ſay to them?

Benè mones: quid illis dicam?

B You ſhall be ſure to tell them all the inconveniences that attend thy ſtudies.

Narrábis diligenter omnes incommoditátes ſtudiórum tuórum.

Q No more?

Nihílne ámpliùs?

B You ſhall ſhew them moreover how you may be provided for, that you may redeem the time which you have ſo wofully loſt hitherto at your hoſt's, & that unleſſe you be ſpeedily remedied, you will be forced to give over your book utterly.

Docébis ínſuper quonam modo tibi provideri poſſit, ut tempus rédimas, quod apud iſtam hóſpitem tam míſerè hácténus perdidiſti; & niſi eo remédio tibi maturè conſulatur, *actum eſſe de ſtúdiis tuis & eórum progréſſu.*

Laſtly, do you not give over putting them in mind, entreating and beſeeching them, till you have prevailed with them, to promiſe you that they will be earneſt with your Father about your buſineſſe.

Dénique, ne antè deſtiteris movére, oráre, obſecráre, donec perſuáſeris, ut tibi promíttant ſe actúros eſſe ſeriò cum patre tuo negótium.

Q What if they ſhall refuſe?

Quid ſi recuſábunt?

B It can ſcarce come to paſſe that they ſhould all refuſe.

Vix fieri poteſt, ut recúſent omnes.

Q It is not a thing likely, eſpecially, ſeeing they all love me paſſing well, and are ſo ready to do me any kindneſſe for my Fathers ſake.

Non eſt veriſímile, præſértim cùm ſint mei amantíſſimi, & mihi patris nómine gratificéntur ádeò libenter.

B Beſides theſe things, the matter it ſelf will ſet them

Ad hæc; res ipſa urgébit eos; nempe, tanta ſtu-

them on; I mean, ſo great a loſſe of thy ſtudies.

diorum tuórum jactúra.

Q **There needs no more words.**

Plúribus verbis opus non eſt.

By Gods aſſiſtance I will go about it at the firſt opportunity.

Auxílio Dei fretus aggrédiar primo quoque témpore.

B But in the mean time remember **to pray to God earneſtly, night and day.**

Sed ínterim memor eſto, ut *in divínas preces dies noctéſque incúmbas.*

Q God willing, **I will mind that to the utmoſt of my ability.**

Ipſo volénte Deo, *id curábo pro viribus.*

For I know well enough that no counſel will do me good, but ſo far forth as he ſhall help me.

Satis enim ſcio nullum conſílium mihi eſſe profutúrum, niſi quoad ille júverit.

B But now it is time for you to get you home, leſt perhaps your Hoſt be diſpleaſed.

Sed jam tempus eſt ut domum te recípias, nè fortè hoſpes offendátur.

Why do you make no more haſte?

Quid ceſſas?

Q **I am unbethinking me, for fear I have omitted any thing**, whereof I ſhould have put you in mind.

cógito nè quid prætermíſerim, de quo eſſes admonéndus.

B If either of us remember any thing elſe, we will diſcourſe of it to morrow at our leaſure.

Si quid altérutri noſtrûm prætérea occúrrerit, cras otióſe tractábimus.

Q Farwel then, my *Benignus*, and go on to aſſiſt me with your prayers, as you have helped me with your very good counſel.

Vale ígitur, mi *Benigne*, & perge, quæſo, me tuis précibus adjuváre, quemadmodum juviſti óptimo conſílio tuo.

B All theſe things are come of

Dómino Deo profécto ſunt

the

the Lord God, who, as he hath given thee counsel, so will he give the issue of it.

omnia, qui, ut consilium dedit, sic dabit effectum.

Q I trust it will be so. Farewel again.

Ità fore confido. Iterum vale.

B Farewel, O most sweet *Quæstor*.

Vale, *Quæstor* suavissime.

Col. 37. *Athanásius. Benjamin.*

Col. 37. *Athanásius. Benjaminus.*

A **Is your father gone thus unknown to me,** that I could not come and speak with him?

Siccine, me insciênte, abiit pater tuus, ut mihi non licúerit eum convenire?

B Why came you not to his Inne after Dinner?

Cur à prándio non veníſti in diversorium ejus?

A Because I thought he went but away to morrow.

Quia putábam tantùm cras illum esse discessúrum.

B I thought so too, but he would not slip an opportunity which offered it self on a sudden.

Ego quoque idem arbitrábar; sed nóluit occasiónem prætermíttere, quæ se ex tempore obtúlerat.

A Doth he yet remember that Distich of *Cato*?

Adhuc ille méminit *Catónis* Distichon illud?

The first occasion offered quickly take;
Lest thou look after what thou did'st forsake.

Quàm primùm captánda tibi est occásio prima?
Ne rursùm quæras, quæ jam neglexeris antè.

B He hath that little work so by heart, that one would think he had spent his whole time in it.

Illud opúsculum sic memóriâ tenet, ut in eo videátur ætátem contrivísse.

A See what the ſtrength of memory is, in thoſe things which we learned in our younger years.

Vide quanta vis ſit memóriæ quæ rúdibus annis didícimus.

B That is *Quintilians* judgement upon this matter, whoſe words (as I ſuppoſe) you remember.

Ea eſt *Quintiliáni* ſuper hâc re ſententia; cujus verba (ut opinor) meminiſti.

A I remember them; but (that we may come to the Point) **what made your Father**, that he went away before he had appointed?

Mémini; ſed (ut ad rem,) *quæ fuit patris occáſio*, ut antè diſcéſſerit quàm inſtitúerat?

B Some of Lyons, with whom he came hither to the Mart.

Quidam Lugdunénſes, quibúſcum ad mercátum huc vénerat.

A Were you there when he went?

Aderáſne cùm profectus eſt?

B **I tarried for him in the Inne.**

Præſtolábar illum in diverſório.

A How knew you that he had altered his reſolution about his going?

Undè ſciébas mutâſſe conſilium de profectióne?

B I was at dinner with them when they agreed **to take Horſe**, about two of the Clock, after they had diſpatched their other buſineſſe in the City.

Erám in prándio cùm inter ipſos convénerat, ut expedítis quibuſdam réliquis in urbe negotiis, *equos* ſub horam ſecúndam *conſcénderent*.

A Touching other matters, hath he got any ſtore of profit according to his mind?

Quod ſúpereſt, ſatíſne ex ánimi ſenténtiâ rem ſuam fecit.

B He hath thriven ſo well, that he did earneſtly preſſe me, to give God thanks for that matter.

Ità felíciter, ut me ob eam rem ad divínas laudes vehementer hortátus ſúerit.

There-

A Therefore (I ſuppoſe) you come back now **with good ſtore of money in your purſe.**

Tu nunc ígitur (opînor) *benè nummátus* redis.

B **Do you jeer me?**

Méne rides?

A Why ſhould I do ſo?

Cur ego id fácerem.

B **Becauſe you have a mind to do ſo.**

Pro tuâ libídine.

A As if indeed I uſed to jeer, at other folks for my minds-ſake.

Quaſi verò ánimi grátiâ ſoleam irridére cæteros.

B But I did think ſo.

Atqui ità putábam.

A **You are far miſtaken.**

Longè aberras.

B For it is one thing to jeſt, and another thing to jeer.

Nam aliud eſt jocári, áliud irridére.

The one is free from fault, and is ſufficiently common amongſt Friends, the other is vicious and to be hated, becauſe it commonly comes from contempt.

Alterum caret vítio, éſtque inter amicos ſatìs frequens; álterum eſt vitiósum atque ódio dignum, utpote quod ex contemptu ferè proficiſcitur.

Pardon me then.

Ignóſce ígitur mihi.

A **There is no great fault committed.**

Non gravis eſt culpa.

But I pray you tell me, did your Father give you no money?

Sed dic, rogo; nihílne tibi pecúniæ dedit pater?

B **I did not ſo much as ask him any.**

Nè petívi quidem.

A Yet he gave you ſome of his own accord.

Tamen ſponte dedit.

B A little.

Aliquántulum.

A How much then?

Quantum igitur?

B A very little.

Perpuſíllum.

A I pray you tell me.

Dic ſodes.

B Why do you **enquire ſo earneſtly?**

Cur *tam ávidè inquíris?*

A That I may bid God give you joy of it, as **Friends use to do**.

Ut *amicórum more* tibi grátuler.

B **There is nothing worth bidding God give me joy of it.**

Nihil est gratulatióne dignum.

A Confesse what it is without any more ado.

Fatére tandem quid sit.

B But five pence.

Soli asses quinque.

A Who, so little? O you Fool, that could'st not ask two or three shillings.

Hui, tantillum? O stulte, qui non petíeris duos aut tres decusses argénteos.

B I durst not.

Non ausus sum.

A What was you afraid on?

Quid verebáre?

B That he would utterly deny me, and take it ill that I should ask.

Ut planè denegáret, atque ægrè ferret quod péterem.

A He would never have done so, if you had but told him the reason why you asked.

Nunquam id feciſſet, si modo petendi causam addidisses.

B I think so indeed; but what reason could I have alledged?

Credo équidem, sed quid causæ attulissem?

A Do you ask me? are there not six hundred things that **Scholars occasions have need of?**

Rogas? nónne sunt res sexcéntæ *quibus indiget usus scholásticus?*

B There are many things I confesse.

Multæ sunt fáteor.

A But have you such store of all things, that you want nothing?

Tu verò, ádeóne abúndas rebus ómnibus, ut tibi desit nihil?

B No, I want a great many things, but such as I can be well without.

Imò desunt plúrima; sed quibus fácilè cáream.

A Besides, my Father knows

Prætérea satis novit pater

well

well enough what I want, both for my ſtudies, and for my dyet and apparel.

quæ mihi opus ſunt, cùm ſtudiórum cauſâ, tum ad victum cultúmque córporis.

A He knows indeed, but he hath many other things to look after, and to think on.

Novit quidem: ſed alia multa ſunt illi & curánda, & cogitánda.

B I believe he hath **a ſpecial care of his children.**

Credo eſſe illi *præcipuam liberórum curam.*

A But you are too far off from him.

Sed nimis áb eo remótus es.

B **Suffer me to tell out my tale.**

Sine me pervenire quò volo.

A Well, I give you leave.

Agè, ſino.

B My Father knows too, I am **not yet fit to uſe money well.**

Novit étiam pater me nondum eſſe *idóneum ad recté tractandam pecúniam.*

A Why not? have you not age and diſcretion enough for that matter?

An tu ad eam rem non ſatis ætátis habes atque prudéntiæ?

B **I am a great way off from that.** Therefore my Father hath given order to my Maſter, to allow me all things requiſite for my maintenance and ſtudies: for which occaſion he **lets him have as much money as ſerves the turn.**

Iſtinc abſum longiſſimè. Itaque pater dedit præceptóri in mandátis ut ómnia mihi ſuppéditet ad uſus vitæ & ſtudiórum neceſſária; ad quam rem *præbet ille quantum ſatis eſt pecúniæ.*

A Be it ſo.

Eſto.

B Therefore if I ſhould ask my Father any thing, he would preſently ſend me back to my Maſter, and perhaps too he would be angry with me, and chide me ſoundly.

Ergo ſi quid à patre péterem, me ſtatim ad præceptórem remitteret; fortaſſis étiam iraſceretur, & me gráviter objurgáret.

A It is an eaſie thing to endure a chiding, ſo that blows do not follow.

Fácile eſt objurgatiónem pati, modo ne ſequántur vérbera.

B It is an eaſie thing, I believe; but with them only, whom neither ſhame, nor any reverence of Parents doth move.

Fácile eſt, credo; ſed iis duntáxat, quos neque pudor movet, neque ulla paréntum reveréntia.

But **I had rather endure blows**, then the **chiding** of my Father when he is angry. Whence it comes to paſſe, that I take diligent heed I give him no cauſe to be angry; for that is contained under the fifth Commandment of Gods Law.

Ego autem *ipſa vérbera ferre málim, quàm* patris iráti *objurgatiónem.* Ex quo fit, ut ſeduló cáveam ne quid illi præbeam cauſæ ad iraſcéndum; id enim ſub quinto præcépto divínæ legis continétur.

A You do like a pious young Youth.

Facis ut pium decet adoléſcentem.

B The praiſe of that matter is not to be given to me, but to God alone.

Ejus rei laus non mihi, ſed ſoli Deo tribuénda eſt.

A Verily from whom, whatſoever good in us doth come.

Nempe à quo proficíſcitur quicquid nobis ineſt boni.

B He grant, that what good things he inſpires in us, we may follow them with a moſt chearful ſpirit.

Faxit ille, ut quæ bona inſpirat nobis, ea ſequámur ánimo promptiſſimo.

But that I may return to you, did you blame me in good earneſt, becauſe I asked no money of my Father?

Sed, ut ad te rédeam, ſerióne reprehendébas, quòd nullam pecúniam à Patre rogâſſem?

A Would I perſwade you to coſen your Father?

An ego te vellem ad fallén-dum patrem inducere?

B Truly it is not a thing like-

Mihi quidem non fit veri-

ly

ly to me, yet you have beguiled me.

A How?

B Because you seemed to speak in earnest, you **did so handsomely set a face answerable to your words.**

A But what do you think of this our talking together?

B You have given us a very fit subject to talk of in this our evening time of leasure.

A Had our Discourse any thing in it, which the Monitor might have found fault with, if perchance he had **watched** us, (as he uses to do) **closely**?

B Nothing, as I suppose.

A Indeed it is very true which our Master doth often tell us.

B What is that?

A **That the copy & liberty of the Latine tongue is got by these means, especially by often writing, discoursing, reading Authors, and turning English into Latine, or Latine into English.**

B Let us diligently exercise our selves then in these things, by Gods assist-

símile, me tamen ipsum fefellísti.

Quómodo?

Quia seriò loqui videbáris, adeò aptè vultum verbis ipsis accomodábas.

Sed quid censes de hâc nostrâ confabulatióne?

Argumentum satis aptum dedísti nobis in hoc ótio nostro vespertíno.

Ecquid hábuit sermo noster quod reprehendísset observátor, si fortè (ut solet) nos observásset ex insidiis?

Nihil, ut opínor.

Profectò verum est quod sæpè nobis præceptor incúlcat.

Quid illud est?

Latinæ linguæ cópiam & facultatem comparári his potissimùm rebus, sæpé scribéndo, confabulándo, legéndis authóribus, Anglica Latinè, aut Latinè Anglicè verténdo.

Ergò his rebus diligenter nos exerceámus, adjutóre Dómino Deo, in

ance

ance, in whose hand are all our studies.

A The same God grant, that we may perpetually celebrate his benefits towards us with true worship and worthy praise.

B *This is our work, this is our strife,*
Let's haste both great and small.
I wish that this may be the main
of our desires all.

A B But hark the Clock.
It puts us in mind in good time; and therefore let us give over.

A Otherwise **Sun-set will come upon us** here.

cujus manu sita sunt studia nostra ómnia.

Idem faxit, ut ejus erga nos beneficia vero cultu digniſque láudibus perpetuò celebrémus.

Hoc opus, hoc stúdium, parvi properémus & ampli;
Hæc sit votórum summa suprema, precor.

Audi horológium.
Nos opportúnè ádmonet; ítaque desistámus.
Alioqui, *solis occásus nos hîc óppriment.*

Col. 38. *Honorátus. Vimiámus.*
Pratênsis. The Usher.

Col. 38. *Honorátus. Vimiamus.*
Pratênsis. Pædagógus.

H *What wanteth rest, in its course cannot endure.*
This repairs strength, and keeps the limbs in use.
Ovid.

V *Neither shall play in children*

Quod caret altérnâ réquie, durábile non est:
Hæc réparat vires, fessáque membra levat.
Ovid.

Nec me offénderit lusus in offend

offend me; this also is a sigh of cheerfulness. Quintilian.

Pr *There is nothing that can endure continual labour.* Quintil.

Pæ **I see what these tend to;** Verily that I may **have you abroad to walk;** but you use **to sing almost always the same song,** as our little birds are wont to do.

H What would you have us to say then, Master?

Pæ Say every one his sentence hereafter out of the New Testament.

V O brave, this will be a very easie thing to us; for we have good store of them forth-coming. Will you have us begin then, Master, just now?

Pæ Yes indeed I am willing; seeing (as you say) you have such good store.

V Who shall begin?

Pæ Will you, *Honoratus*! **let us see how you can do this thing,** for your honour's sake.

H I will do it with all my heart, but for Gods honour's sake.

Pæ I commend that saying. For Gods honour and glory is to be preferred in

púeris; est & hoc álacritátis signum. Quintiliánus.

Nulla res est quæ perferre possit continuum labórem. Quintil.

Video quorsum spectant ista; nimirum ut *vos ambulátum ducam;* sed *eándem cantilénam semper ferè recantátis,* ut solent nostræ avículæ.

Quid ergò vis dicamus, præcéptor?

Dícite posthac suam quisque sententiam ex Novo Testamento.

Euge, nihil erit nobis faciliùs; habémus énim in promptu multam eárum cópiam. Vis ergo, præcéptor, ut jam nunc incipiámus?

Sanè velim; quando (ut ais) tanta est vobis cópia.

Quis incípiet?

Túne, Honoráte, vis honóris tui causâ *hujus rei specimen edere*!

Id ego libenter fáciam; sed Dei honóris causâ.

Laudo istud verbum. Divínus enim honor & glória ómnibus in re-

all

all things well. Begin, if you have any thing to ſay.

bus eſt præferénda. Eja, incipe, ſi quid habes.

H *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, ye cannot enter into the Kingdom of Heaven,* Matthew the fifth Chapter.

Niſi abundáverit juſtitia veſtra plus quàm Scribárum & Phariſæórum, non poteſtis íngredi in regnum cœlorum, Matthæi quinto cápite.

V *Putting away lying, ſpeak the truth every one to his Neighbour*; In the fifth Chapter to the *Epheſians.*

Depósito mendácio, loquímini veritátem quiſque próximo ſuo. Ad Ephéſios cápite quarto.

Pr *Children, obey your Parents in all things, for this is pleaſing to the Lord*; In the third to the *Coloſſians.*

Fílii, obedíte paréntibus in omnibus; hoc enim placet Dómino. Ad Coloſſenſes tértio.

Pæ Well done, **a good proof! ſee that your proceeding be anſwerable**: that is, that you may diligently go on hereafter.

Euge, *bonum ſpécimen! vidéte progréſſus reſpóndeat*; hoc eſt ut pergatis in póſterum diligenter.

H He that hath given us a beginning, will give us good ſucceſſe.

Qui nobis princípium dedit, dabit idem ſuccéſſus próſperos.

We are to hope ſo.

Ità ſperándum eſt.

Pæ Get you ready, that we may make timely haſte to go abroad.

Paráte vos, ut prodíre maturémus.

H We will be be very ready here preſently.

Mox adérimus paratíſſimi.

Pr **Take every man his cloak**, that you may go abroad more handſomly.

Súmite ſuum quiſque pállium, ut prodeátis honéſtiùs.

Pæ But do you hear, boyes!

Sed heus, púeri!

Pr What would you have, Maſter?

Quid vis, præceptor?

See

Pæ See you bring your Pſalm-books too, we will ſing ſomewhere in a ſhadow.
Videte ut Pſalmos étiam adferátis; alícubi in umbrâ cantábimus.

Pr So ſhall our walking be more pleaſant.
Ità fiet ambulatio noſtra jucúndior.

Col. 39. *V. M.*

Col. 39. *V. M.*

V Was you at the School to day?
Fuiſtíne hódie in Gymnásio?

M Where ſhould I have had been? but what did you do?
Ubi ergò fuíſſem? tu verò quid agébas?

V **I was buſie at home.**
Eram domi occupatus.

M That is fallen out beſides your wont; for you uſe to be away ſomewhat ſeldom.
Id evénit præter morem tuum; ſoles enim abéſſe rariùs.

V As very ſeldom as I can; but what is done?
Quàm poſſim raríſſimè; quid autem actum eſt?

M Nothing at all.
Nihil prorſus.

V Have we (remedy, or) leave to play then?
Ergóne *remiſſiónem habémus*?

M Yes ſurely.
Certò.

V How ſo?
Quámobrem.

M Becauſe of the Fair to day.
Propter mércátum hodiérnum.

V Who gave it us?
Quis dedit?

M The Maſter of the School; but by the Rectors conſent.
Ludimagiſter; permíſſu tamen Rectóris.

V What hath he granted you?
Quid conceſſit?

M **Freedome from thirty School-exercíſe.**
Vacatiónem ab omni múnere ſcholáſtico.

V What, for all the day?
An in totum diem?

M **From morning till Sun-**
A manè ad occáſum uſque ſolis

ſit; though he diligently charged us, and at large, that in our time of leaſure, we ſhould think of our buſineſſe, that we come not to morrow to the School unprovided.

lis; tamétſi diligenter & multis quidem verbis admónuit, ut in ótio de negótio cogitarémus, ne cras in ludum venirémus imparáti.

V What then ſhall we do? ſhall we abuſe this leaſure?

Quid ígitur nos? hóccine abutémur ótio?

M Verily that doth not at all become boyes of our age.

Id verò ætárem noſtram decet minimè.

V But what are you going to do?

Tu verò quid paras fácere?

M To get me into my ſtudy; unleſſe you like it better for us to walk abroad ſomewhither an hour and an half.

Me recípere in muſæolum; niſi fortè tibi magis placet ut ſequi-horam áliquo prodeámus deambulatum.

V Should I refuſe it? nay, there is nothing that I like better now. For we ſhall have ſome diſcourſe about our Books in the mean time, and withall ſhall we exerciſe our body.

Egóne recuſátem? imò, nihil eſt quod nunc magis velim; Nam & nos intérea tractábimus áliquem ſermónem literárium, & ſimul corpus exercébimus.

M Let us go then without the walls.

Eámus ígitur extra muros.

V Whither?

Quonam?

M As far as the water-ſide.

Uſque ad ripam lacûs.

V I like that very well; but you ſhall tarry for me, if you pleaſe.

Valdè iſtud mihi arrídet? ſed tu (ſi placet) me expectábis.

M How long?

Quamdiu?

V So long, as whileſt I go to put on my ſhoes

Tantiſper dum *crepidas*

in

in ſtead of my ſlippers.

eo mutárum cálcris:

M Where will you have me tarry for you?

Ubi vis expectári?

V At the Franciſcane gate.

Ad portam Franciſcánam:

M But ſee you do not deceive me.

At vide ne me fallas?

V Should I deceive my friend, when I know that faith is to be kept even with an enemy.

An ego amicum fállerem, cùm ſciam étiam inimíco ſervándam eſſe fidem?

M Go your way, make haſte; I will be reading ſomething in the mean time, whileſt I tarry for you.

Abì, feſtína; ego, dum te oppérior, aliquid interim légam.

V God ſave you, *Marcellus.*

Salve, Marcélle.

M Who is that that ſalutes me?

Quis iſte ſalutátor?

V See, I am come again.

Ecce, rédii.

M What now, ſo quickly? me thinks you have flown.

Eho, tam citò? mihi vidéris volâſſe.

V Now truly, my very affection hath put wings to my feet.

Nimírum affectus ipſe pédibus alas áddidit.

M Let us go now by Gods guidance.

Eámus nunc, ducénte Deo.

V It is only God that leads his forth, and brings them back again.

Solus Deus eſt, qui ſuos ducit ac redúcit.

M Let us make haſte; the lake is a good way off hence.

Maturémus; ſatis longè hic lacus abeſt.

V We ſhall have the better ſtomach to our dinner; go on.

Tantò meliùs prandébimus, perge.

The

The END.

Herm. Schott. Col. 44.

Certainly, if one desire to be a Latiniſt, he muſt uſe conſtantly to ſpeak in Latine, for we become work-men by working.

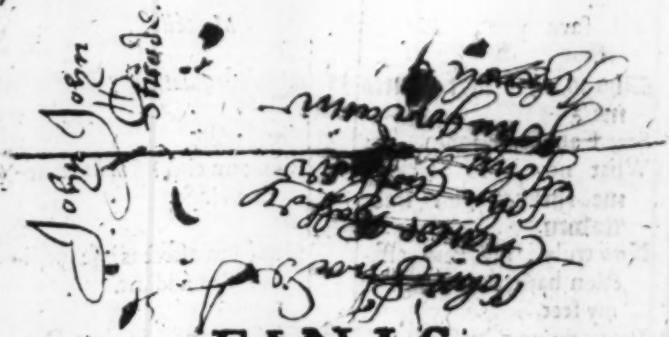
Books do little good, where both a Maſter and often exerciſe are wanting.

FINIS.

Herm. Schott. Col. 44.

Certè opórtet continuè fari Latinè; ſi quis Latínus éffici deſíderat; nam fabricándo fabri ſimus.

Libri parùm proſunt, ubi deeſt & præcéptor & exercitátio frequens.



FINIS.

UMI